

POPE TO ASK FOR DIRECT ARAB-JEWISH TALKS

see special cable on page 8



ISRAELI TRIBUTE TO PEARSON

Jerusalem (The Canadian Jewish News Service). — Official Israel and its press expressed this week regret at Lester B. Pearson's decision to leave active politics. Israelis say Lester B. Pearson has been a staunch friend of Israel, he has helped in the establishment of the Jewish state in those days of November, 1947, when the United Nations voted the partition of Palestine.

that the two Prime Ministers of Canada of this generation, Diefenbaker and Pearson, consistently have supported the cause of peace in the Middle East.

WHAT PEARSON SAID
In an exclusive report in The Canadian Jewish News of May 1, 1964, Pearson was quoted from an address at the Alan Bronfman testimonial dinner in Montreal.

In this statement by the Prime Minister, termed by The Canadian Jewish News "historic" and "one of the most courageous addresses of his political career."

Pearson said:
"He believed in the

future of Israel... in its right to survival and development and "expressed his hope" for the day of peace in the Middle East when Israel and her neighbors will cooperate with each other, help each other, benefit from each other and become good neighbors.

ON THE "RIGHT SIDE"
Pearson then added: "No achievement ever gave me greater satisfaction than to help in the establishment of the State of Israel... I knew then that I was on the right side."

Mr. Pearson continued by saying that he regretted he was not able to "establish Israel in peace and security."

The Prime Minister also declared:
"Our loyalty and our love need not be exclusive. You can be a good Quebecer and a better Canadian. You can be a good Canadian and proud to help Israel."
(See editorial, page 4.)



Says he only helped needy: EDGAR M. BRONFMAN.

JEUNE AFRIQUE OFFENDS CANADIAN JEWISH PHILANTROPIST HINTS 'NEED' SUPPORTS ARAB LOBBY

2 SECTIONS
26 PAGES
including
HANUKA MAGAZINE

**BRONFMAN REJECTS SMEAR
TIME PUBLISHER LINEN
ALSO DENOUNCES HOAX
IN WIRE TO CJN EDITOR**

exclusive
Canadian Jewish News report

One of the canards of international journalism appeared last week in a Tunisian news magazine, Jeune Afrique. The weekly, which is close to President Habib Bourguiba and probably the most respected Arab organ of information, fell into an unusual trap: it identifies a member of one of Canada's leading Jewish families with the "Arab Lobby" in New York.

Jeune Afrique features an article by J. D.S. Graham of London's Daily Financial Times to the effect that the well known "NEED" (Near East Emergency Donations), is a fund not concerned with philanthropy and aid to poor Arab refugees but actually a financial instrument supporting Arab politics in the United Nations headquarters. However, the piece de resistance is the contention that many and eminent North American Jewish personalities are supporting this "Arab Lobby."

Only one Jew is mentioned as a member of the executive committee of this Arab philanthropic fund: Edgar M. Bronfman of the famous Canadian Bronfman family. In fact, to be sure of no mistake, the report says that he is the Bronfman of Seagram and Sons.

The other members of the executive committee identified by Jeune Afrique are: James Linen, president of Time, Inc., who is chairman; David Rockefeller of the Chase Manhattan Bank; Arthur Watson of IBM; James Perkins of Cornell University. This committee, according to the magazine, was established on the aftermath of the Six Days War for emergency aid to Arab refugees.

NEED, again according to Jeune Afrique, raised about \$10 million of which close to one-third was turned over to the United Nations Emergency Fund for Refugees. Needless to state, says Jeune Afrique, this sum "is very little when one compares it to the funds collected by the Jewish lobby." The weekly does not say what happened to the rest of the money which, it admits, consists of tax-exempted donations.

The Canadian Jewish News immediately contacted Mr. Edgar M. Bronfman and informed him about this unusual story. To this Mr. Bronfman replied with the following authorized statement:
"My participation in the charitable activities of NEED springs simply from a personal desire to alleviate the plight of innocent people caught in the backwash of conflict."

Of course, this revelation by Jeune Afrique may induce some members of the committee to ask the Arab recipients for an exact accounting of the monies raised for aid to refugees. Is the true that funds obtained from many American friends of Israel and the Arab people, who desire peace in the Middle East have been used for what Jeune Afrique calls "un lobby arabe à New York?"

Has NEED received funds from Jews under false pretense?

James A. Linen, president of Time Inc., says emphatically: "No!"

Mr. Linen rejects as a smear the insinuation that NEED funds are used for the Arab lobby.

In a telegram addressed to M.J. Nurenberger, editor of The Canadian Jewish News, Mr. Linen states:

"You have my assurance that none of the money collected by NEED has been used for lobbying of any kind."

THE SEASON OF GOODWILL AND SILENCE IN THE CHURCH

CHRISTIANS, JEWS AND ISRAEL

by A. ROY & ALICE L. ECKHARDT

The guilt of the Christian community for its dominant silence amid the Nazi slaughter of the Jewish people has in recent years been increasingly confessed within both Catholic and Protestant circles. Yet, when within past weeks, the extermination of the entire nation of Israel almost occurred, once again there was silence in the churches.

SILENCE NOT JUSTIFIED

Can the silence of the churches be justified by the force of historical circumstance and the weight of moral evidence? Since the possibility of such justification is at the root of much of the current debate, it is appropriate to supply reasons for our view that the evidence

would normally be expected to motivate at least some church groups to the kind of expression of sympathy and support for the Israeli cause that has been readily forthcoming from secular quarters.

The following are some of the major elements in the case for Israel.

1. Palestine/Israel is the original homeland of the Jewish people and of no other living nation. Despite hostile and intolerable conditions, there have always been some Jews inhabiting the land. The weight of the Jews' historical territorial claim can scarcely be duplicated anywhere else on the globe. Arnold Toynbee's assertion that the "statute of limitations" invalidates Jewish claims to reoccupy

the territory is a historical distortion. Down to the end of the 19th century, all Moslem rulers, Arab and Turk, acknowledged the special right of Jews to enter and settle the land, in contrast to Christians, who could for the most part only visit as pilgrims. Despite partial, recurrent exiles, the Jewish people have never ceased to work for the restoration and development of their ancient land.

2. Any implicit or explicit argument against the Jewish case that resorts to citation of the right of conquest is self-invalidating, since it would have to accept the results of the recent fighting. Yet wholly to rule out the tacit moral validation of conquest would produce some extremely embarrassing consequences for most nations, which, inso-

far as they were to question Israel's right to exist, could not escape hypocrisy.

3. The homeland plea can never be sufficient or attain the status of absolute right-in principle, because no people can claim any land absolutely, and in application, because otherwise many peoples today could be rightfully asked to pack their bags and leave their country. Accordingly, the right of Jews to Israel as a home must also be viewed in the light of decisions by the 20th century international community.

THE JEWISH RIGHT TO ISRAEL

That the Jewish prerogative in Israel rests upon a unique complex of values not exclusively political or religious, but a combination of all these—is recognized in many quarters and lies behind the United Nations' decision of 1947 (with the Soviet Union in the forefront of the campaign to provide a home for Jews). The partitioning of Palestine was carried out by the nations on the basis of earlier international decisions. The preamble to the League of Nations mandate quotes the Balfour Declaration in full; it also states that the Jewish people were being given opportunity to reconstitute their national home. Most Arab states now rejecting Israel's right to exist did not even exist themselves at the time. The Jews accepted the 1947 partition, at some cost to their own settlements. The Arabs rejected the partition, immediately initiated attacks against the Jews, and declared a general war upon them when the British withdrew. The Soviet Union labeled the war an "act of aggression" and demanded that the Arabs stop it.

Karl Deutsch likens the United Nations' decision to an act of eminent domain at the international

level, and adds the important proviso that any compensation accruing to Arabs in, for example, relocation of refugees is owed by the world community, not just Israel. (What about compensation to the many Jews who have had to flee Arab countries?)

4. The effort to achieve and maintain a sovereign state of Israel, in contrast to a quasi-political community as approved by a few Arab leaders is morally justified by the countless years of oppression of the Jews — most recently in the Nazi holocaust, with the complicity of much of the rest of the world. The alternatives for most Israeli Jews have been and remain life in Israel, or death, this is not true for any Arab. That the United Nations deserved the very country whose founding it sanctioned 20 years ago is among the most reprehensible deeds of this century.

5. The one prerequisite to a solution of the Middle Eastern question in its entirety (including the situation of the refugees) remains the acknowledgment of Israel's right to exist.

Yet Israel is now taking steps toward permanent peace and reconciliation, while all that most Arab leaders offer is a promise of revenge. No real hope is in sight for a negotiated settlement, either with the Arabs or through the almost completely futile United Nations organization. If the Israelis do not insist upon taking necessary steps on their own to ensure their right as an independent people, they run the risk of death. We must avoid the wholly unsupported assumption that if Israel will only behave as others ask or demand, her detractors will become rational and "want to be friends." The only thing that would appear capable of propitiating Arabs, Communists, and Christians who find the Israelis guilty of "aggression"

would be for the latter to lie down and be slaughtered.

HYPOCRISY OF NATIONS

6. The very nations that have criticized Israel for reunifying Jerusalem and who demand internationalization of the city would never permit any such division or denial of sovereignty with respect to their own historic capitals. Israel faced the choice either of acting unilaterally to restore to unity the ancient capital she had founded, or of ensuring its rupture for an indefinite future. Any plea for the unity of Jerusalem has to be grounded in the autonomy of the State of Israel, recognition of the City of David as a spiritual focus of Jewish faith, and complete religious freedom of access. Israel is pledged to this freedom. The Arabs have refused and will continue to refuse equal rights to the holy places.

7. The church can hardly betray its obligation to oppose the deplorable state of much international morality—a condition reflected in the gulf between popular sympathy for Israel in many lands, and the policies and actions of many governments and officials. Thus, in the UN General Assembly, loud and prolonged applause greeted the speech of Jordan's King Hussein, who just a few weeks earlier was plotting with Nasser to destroy Israel and had subsequently agreed to the Big Lie of accusing the United States and Great Britain of participating militarily in the war (Britain was included in Hussein's suggestion). Has the church no conscience to condemn plotting and lying?

REFUGEE CHARGES UNFAIR

8. Many castigations of Israel for her alleged responsibility for the suffering of Arab refugees have been terribly one-sided and unfair. Why is so little said that the original refugees in the situation were Jews fleeing the Nazi terror, people who were barred from other lands and then denied access to the one place that could give them hope? Why do we hear almost nothing of the oppression in Arab countries since 1948 of indigenous Jewish populations or of the thousands of Jewish refugees from Arab lands? Why is it hardly ever pointed out that the original and continuing cause of the Arab refugee problem and its recent aggravation has been Arab intransigence and hostility: the refusal to recognize Israel and the pledge to annihilate the Jews? There would be no refugee problem if the Jews had not been expelled from their lands.

More clashes were reported in a number of towns at the week-end between members of the N.D.P. and political opponents, mostly young people. Several people were injured at a demonstration in Nuremberg.

NOUVEAU MONDE

NOUVEAU MONDE, the first Jewish magazine in French ever to appear in North America, will make its debut in January, 1968, according to M. J. Nurenberger, editor and publisher of The Canadian Jewish News. Nouveau Monde will be a monthly published in news magazine format. M. J. Nurenberger will be its editor-in-chief. NOUVEAU MONDE will open the dialogue, long overdue, with French Canadians. Its editorial board and contributors have been selected among the leading Jews writing in French both here and in Europe.

NOUVEAU MONDE will be printed in Montreal, the metropolis of French Canada and home of our largest Jewish Community. Editorial offices will be located in Montreal, 6338 Victoria Ave.; Toronto offices, 2828 Bathurst Street, Suite 303.

• Commentary •

by M.J. NURENBERGER

QUOTES from DE GAULLE

THE FRENCH:

"The French are weak, cowardly, intelligent. The Americans are strong, courageous, etc."

THE GERMANS:

"I told the Germans: Sie sind ein grosses Volk. You are a great people. Well! This is not true. Were the Germans a great people, they would not have applauded me as they had."

ALGERIA:

In 1947:
"France, no matter what happens, will never leave Algeria."

In 1957:

"There is no problem of North Africa. The problem is that of the regime in Paris... The day when there will be De Gaulle, there will be no FLN (Algerian Independence Movement, now its government)."

In 1958:

"Well, I am telling you, Algeria is going to be independent."

THE RUSSIANS:

"The Russian Communists are the traitors to the White race."

THE ARABS:

"The Arabs, this is nothing. One never saw Arabs building roads, dams, industries. After all, perhaps they have no need of roads, dams, factories. They are dexterous politicians. The politicians are as cunning as beggars."

(All quotes are from the new French Bestseller, La Tragédie du Général, by J. R. Tournoux.)



URGES TORONTO JEWRY TO MEET FINAL BOND GOAL. — Israel's Minister of Finance, Pinhas Sapir, who has issued a special call to leaders of Toronto's State of Israel Bond Campaign to rally the community in the final days of this year and reach the promised target of \$3 million in cash for Israel Bond sales. Max Shecter, general chairman, State of Israel Bonds of Toronto, announced that \$193,000 remains unpaid before Toronto Jewry could celebrate the attainment of its goal, the highest on record since the first Bond campaign in 1953.

TORONTO SYNAGOGUES

living community

BROTHERHOOD MEET
This Sunday morning, December 24th, Dr. Jerome D. Diamond will speak on, "Changes in the Structure of the Jewish Family," at the meeting of Shaarei Shomayim Brotherhood.

ONEG SHABBAT
Rabbi Forman of Shaarei Shomayim will conduct an Oneg Shabbat at his home tonight especially for teenagers.

BALL
Shaarei Shomayim's Hanuka Ball takes place Sunday evening, December 31st.

SEMINAR
The Youth Bureau of Yeshiva University's Community Service Division will conduct a winter session teenage Torah Leadership Seminar in London, Ontario, this coming week. Among the subjects surveyed are: Jewish studies, essentials of Judaism, prayer, bible excerpts; festivals, the Jewish community and highlights of Jewish history; leadership skills, Israeli song and dance, dramatics, journalism and games; group dynamics, organization, programing and leadership techniques; recreation, sports, Oneg, Shabbat, dramatics and evening activities.

West German Youngsters to Holy Land

Duesseldorf (JCNS) - A group of 25 young people from the West German Union of Employees left for a three-week visit to Israel, during which they will work at Kibbutz Bror Hayil. Last week 42 young lawyers from Baden-Wuerttemberg and Hamburg returned after spending 14 days in Israel.



HEAR UJA MISSION REPORT. — Shown in informal discussion at the home of Mr. and Mrs. Eddie Creed where they heard members of the UJA Leadership Fact-Finding Commission give a report on their recent trip to Israel are, left to right: Alex G. Fisher, Stephen Berger, J.C. Oelbaum, Ray D. Wolfe, and Sonny Fidler.



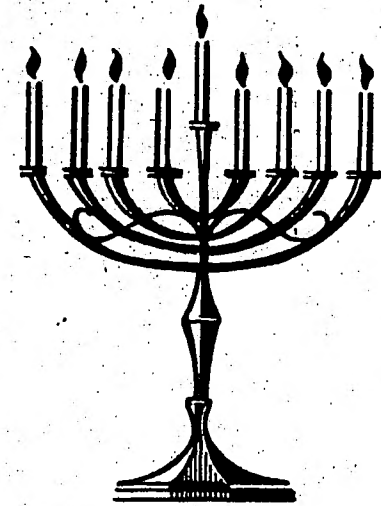
LET US IN ON THE JOKE. — Philip G. Givens, Q.C. (R) campaign chairman, 1968 United Jewish Appeal of Toronto, relates an anecdote gathered in his recent trip to Israel as head of the UJA Leadership Fact-Finding Commission to three cousins, Leonard Simpson, Ron Oelbaum and Barrie Rose (left to right). Occasion was a Commission report given by Givens and other members of the Commission at the home of Mr. and Mrs. Eddie Creed.

PLENTY OF OIL IN NORTHERN SINAI DESERT

Tel Aviv (JCNS) - Geological strata in northern Sinai and along its coast indicate the presence of large oil deposits, according to a group of Israeli scientists who have completed a survey of the area. They also found deposits of iron ore and other mineral riches.

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GREETINGS



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MONTREAL NOTES

BOOK REVIEW
Shaare Zion Sisterhood held its second book review on Tuesday evening. Playwright Jack Winter, professor in the Department of English, York University, Toronto, reviewed Peter Weiss' drama, *Marat Sade*.

Convenors were Mesdames W. Guss and R. Lazar.

COMBINED MEET
A combined meeting of the sisterhoods of Young Israel of Chomedey and Young Israel of Val Royal was held Tuesday evening at the Chomedey synagogue.

Mrs. Y. Feldman, monologist, was guest speaker.

HELP MEET
The Council of Units of the Jewish Hospital of Hope held a meeting recently.

CANDLE LIGHTING
Beth Hillel Sisterhood will hold a Hanukkah Candle Lighting ceremony at the community hall on Wednesday evening, December 27th. Mrs. I. J. Teicher will direct the women's choir.



U.N. Mediator Dr. Jarring welcomed to Israel by Eban.



HEADS NEW SERVICE UNIT — Rabbi Karpel Bender of Kingston, Ontario, who has been appointed director of the Office of Canadian Activities with headquarters in Montreal, a subsidiary of Yeshiva University of New York.

SUGGESTS SPORT EXCHANGES

Duesseldorf (JCNS) — Exchange visits by Israeli and West German sports teams, inaugurated by a football match, were suggested here by Dr. Mueller-Emmert, chairman of the sports association of the West German Parliament.

Speaking at the end of a two-week tour of the country by a delegation of "Hapoel", the Israeli sports organization, he pointed out that it was now more than two years since diplomatic relations had been established between the two countries and said it was time such visits were organized.

The "Hapoel" members were the guests of the North Rhine-Westphalia Sports League during their stay.

TORONTO MISSION REPORTS

"THEY ARE COUNTING ON US"

Home from his fact-finding tour of Israel with Toronto Jewish community leaders, Phil Givens, Q.C., 1968 United Jewish Appeal campaign chairman, brought the warning: "Israel must be supported. If she goes down the drain so will Jews all over the world." He spoke very seriously before more than fifty leading Jewish community figures at a Mission report-meeting held in the home of Mr. and Mrs. Eddie Creed.

Speaking with deep emotion, Givens said that this was the most memorable trip of the five he had taken to Israel. And his spine literally chilled at the thought of the possible danger to the country's rapid progress and growth.

"The Israelis," he stressed, "are aware of the strong Soviet intervention that is taking place of their stocking the Arabs with arms, planes and military experts. And we cannot let Israel down. We must support them. The young people of Israel are bright, sharp and intelligent. . . . And they know, these fine young people, that we are meeting here tonight and thinking about them. They know there are Jews all over the world thinking and caring about them; and they know we would not let them down — and we must not."

Givens pointed out Israel's great contributions to a world that now is critical of her right to fight for land "that our forefathers trod on thousands of years ago."

He recalled how, during his previous trips, he had stood on the balcony of the King David Hotel and, looking towards Old Jerusalem, had seen only barbed wire, a helmet, the glint of a gun. "Today you see people in the streets, traffic, life. And this is the first Christmas that people of all religions can visit freely the many holy places in the Holy Land."

The Commission found in speaking to the Israeli leaders that the latter are ready to negotiate with the Arab world — but face to face, across the table. That, they insisted, is the only effective way.

Again Givens emphasized that Israel's problems "affect you as Canadian Jews; affect your wives and your children in this country."

He went on, "Israel needs money for survival; the emergency that existed in June is not over; the social and economic needs of Israel's people are gigantic, particularly in a situation where

the Israelis must strain their resources to the limit because of the continuing threat to their survival.

Sam Crystal, UJA public relations and committee chairman and member of the Commission, spoke poignantly of his trip, his first to Israel.

Other members of the Commission who spoke enthusiastically were Samuel

Gotfrid, Q.C., UJA Club Council chairman, and Rabbi Albert Pappenheim, spiritual leader of B'nai Israel Beth David Congregation.

Mr. Creed made a most welcoming host while Ray D. Wolfe, president of the United Jewish Welfare Fund, expressed his thanks for an enlightened evening.



RECEIVE AWARDS FOR LEADERSHIP — Harry Frank, Chairman of Organizations, State of Israel Bonds of Toronto, was awarded the "Walling Wall" Plaque of the State of Israel, in grateful recognition of the role he has played in advancing Israel's economic development, on the occasion of the Hanukkah Festival at O'Keefe Centre on Sunday.

The "Israel Achievement Award" was presented to Hy Lampert, Over-all Israel Bond Chairman for Toronto B'nai B'rith, "Whose deep devotion and dedicated leadership have advanced Israel's economic development." Under Mr. Lampert's outstanding leadership B'nai B'rith this year achieved unparalleled results in Bond sales.

Shown here, left to right: Harry Frank; Max Schecter, General Chairman, State of Israel Bonds of Toronto; and Hy Lampert.



UJA TALK — Philip G. Givens, Q.C., 1968 UJA Campaign Chairman, emphasizes a point as he addresses a meeting of Moroccan immigrants, sponsored by the Jewish Immigrant Aid Services. At his right is Wolfe Goodman, president, Central Region, JIAS.

VON THADDEN SUED

Duesseldorf (JCNS) — A criminal complaint, accusing Adolf Von Thadden, chairman of the extreme Right-wing National Democratic Party, of inciting feelings of national hatred among people, has been lodged by a daily newspaper publisher, according to the Stuttgart prosecutor's office.

The publisher is Herr Hans-Heinrich Feldhoff, of the "Fellbacher Zeitung", who lodged his complaint after an N.P.D. meeting in Fellbach.

Von Thadden was reported

as saying that if the Nuremberg war crimes trial was accepted as a basis of international law, then Sir Anthony Eden (now Lord Avon), former British Prime Minister, and his colleagues, M. Guy Mollet and David Ben Gurion, respectively the French and Israeli Prime Ministers at the time, also must be convicted of starting a war of aggression against Egypt in 1956.

He said these men should be hanged on this basis just as the German leaders were executed at Nuremberg.

LABOUR UNITY

Jerusalem (JCNS) — The Achdut Avoda council has approved the recommendations of its secretariat for a merger with Mapai and Rafi

and the formation between them of a "United Zionist Socialist Party", provided that Mapai stands by its original decision. During earlier negotiations Mapai had insisted that the three parties should be settled by the new governing bodies of the new United Party.

A total of 218 members voted for the motion and 49 against. There were ten abstentions.

Although Mapai never had specified how these bodies would be chosen, it was believed that they would be formed on the basis of the three parties' present Knesset strengths. Rafi, however, has insisted all along that this was unfair because of the party's steadily growing strength, and demanded free elections by all members of the new United Party.

Achdut Avoda strenuously opposed this, realizing that its support in the country was slipping and that it had received over generous treatment when the alignment with Mapai was formed.

Rafi is due to decide on the merger proposals at the party's convention in a fortnight's time.

ANTI-JEWISH EXCESSES

TROUBLE IN RUSSIA MOUNTING

LONDON — An appeal to the Soviet authorities by 600 intellectuals to release the two Soviet writers, Yuli Daniel and Andrei Sinyavsky, has served to underline the anxiety now felt at Daniel's very poor health.

Graham Greene, the British author, was among the signatories of the appeal, which was published in Brussels this week.

Yuli Daniel, who has been in prison since February, 1966, may well not live long enough to serve his full five-year sentence, according to well-informed East European sources.

Daniel is imprisoned in the Potma labor camp where

he is being given the heaviest work to do despite the fact that he is far from robust as the result of being wounded as a Soviet soldier during the Second World War.

The author is being persecuted on two counts — he is an intellectual and he is a Jew. Anyone in the camp who shows any sympathy with "the Jew Daniel" is discriminated against by the authorities and maltreated by the criminal elements in the camp.

Anti-Jewish excesses are reported from other camps also; one Jew already has been killed. The usual method is to allow inmates who

have been sentenced to confinement in labor camps for criminal offences to maltreat Jewish prisoners without punishing them for this.

Jewish prisoners are robbed of their food rations thus being condemned to death by starvation.

At one camp a Jewish inmate who fought back when others tried to steal his mid-day meal, was killed while the camp guards stood by and did nothing.

When the fight started, the guards asked what was going on. When they were told that the attacked man was "only a Jew," they did not interfere.



HAPPY CHANUKAH

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MR. A. EPSTEIN - Youth Director, Agudath Israel.

Community youth facilities and programs will also be discussed.

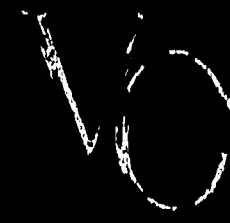
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HANUKA

FIGHTING IDOL WORSHIP

Essentially the miracle of Hanuka is the wonder of how so few can defeat so many—the few who hate cheap publicity and battle idols, and the many who love self-aggrandisement and worship the pig in the sanctuary.

This miracle is the perennial symbol of the place of the historic Jew in the annals of humanity. It started with Abra-

ham, the one Hebrew facing an entire universe of pagans mobilized against him.

It still is true today when paganism is often camouflaged in the garb of pure religion.

Thus the Jew walks the solitary road. Yet he is not lonely. For he continues the dialogue between the Thou and I till the end of time.

HE TOWERS ABOVE MEN

PEARSON IN HISTORY

As Lester Bowles Pearson makes his exit from the Canadian political scene, the world bows in recognition of his statesmanship, wisdom and almost unparalleled contribution to his native land.

There are some who will analyze in historic retrospect some of the errors that a great man in power inevitably commits.

We prefer to comment: The old Jewish tradition maintains that men are more important than angels for mortals can sin while heavenly creatures have no alternative but to follow God's command.

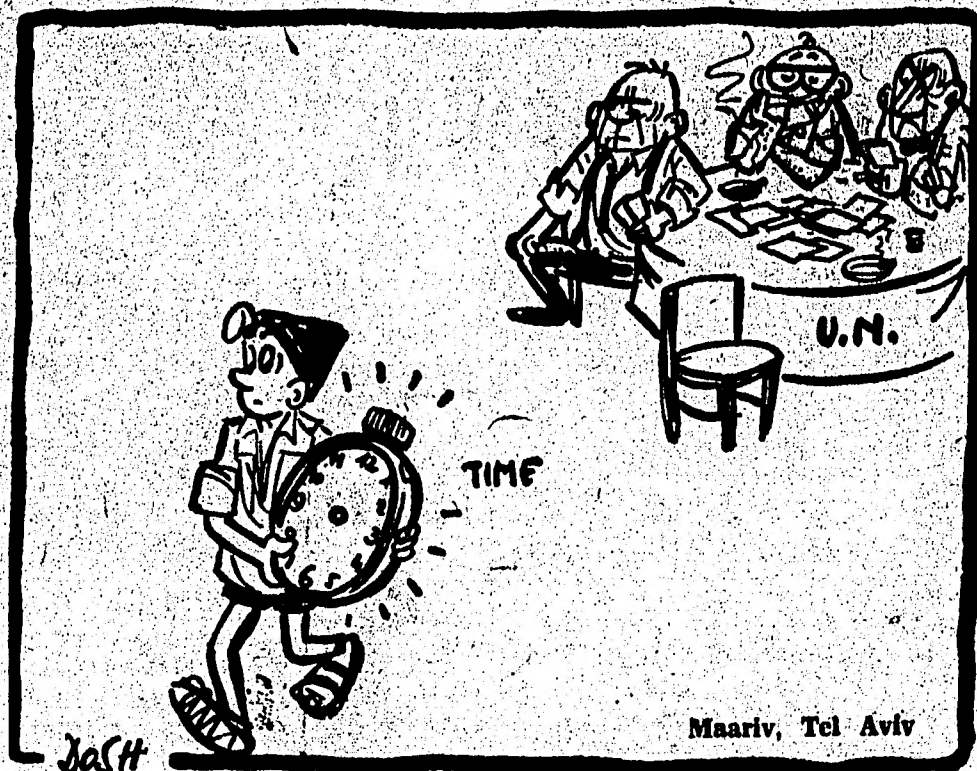
Pearson's foibles were those of a great statesman and a fine-decided liberal who often put too much trust in diplomatic assurances. Yet, when one strikes the balance sheet of Prime Minister Pearson as he leaves his high office, it must be said here is one who towers above his fellowmen.

First and last, Pearson is a

humanitarian. He knows there is no discrepancy between love for one's country and dedication to all humanity. He always has been color blind; he always fought discrimination; he firmly believes in his religion while respecting the faith of others. He has labored in every area where humanity suffers.

So far as the Jewish people are concerned, to them Pearson is a symbol of the dedication to universal ideas which include the right of Israel to flourish in peace.

What is humanity? Is it the old approach of a Tolstoy who saw in one man all mankind? Perhaps. But it is, more than anything else, faith. "The righteous liveth by his faith." We believe and hope Pearson's resignation from political activity still preserves him for Canada and the world, for we reject the suggestion that his career has ended because he leaves Ottawa. The world needs Pearson.



WE GAINED TIME — BUT WHAT DO WE DO WITH IT ?

ROME AND JERUSALEM

The negotiations between the Vatican and the Israeli Government concerning the Christian Holy Places in Jerusalem, which have been going on quietly since July, have been broken off temporarily but are expected to be resumed early next year.

TULLIA ZEVI

our Rome correspondent, analyzes the Vatican's policy on Jerusalem.

Of all the issues raised by the Six-Day War the one which concerns Christians most directly is the status of Jerusalem and the holy places. A deliberate silence shrouds the Vatican's present attitude on this question.

There were times, however, when the Holy See was more vocal. There were, in fact, two phases in the Vatican's public stance in the Middle East crisis: the phase of words, which lasted about a month, followed by one of silence, which has continued up to the present.

On June 9, the Vatican spokesman, Monsignor Faustino Valleria, gave a press conference, during which he made public and confirmed a rumour which had been circulating for days: the Vatican wished the fate of Jerusalem to be treated as separate and different from the rest of the war-torn area, and was in favor of the enforcement of the 1947 United Nations resolution on the internationalization of the holy places.

Some sources have attributed this haste to a passion for legalism. Others attribute it to the "orphans of Pius XII," still numerous in the upper ranks of Vatican diplomacy, who represent a trend inherited from his predecessors, in which anti-Zionism is not an unimportant ingredient.

As long ago as 1904, when Theodor Herzl appealed to Pope Pius X for understanding and support of the Zionist cause, he received this reply: "We cannot favor this movement. We cannot prevent the Jews from going to Jerusalem, but neither can we encourage them along this path."

Benedict XV (1914-22) believed that the establishment of a Jewish national home would "deprive Christianity of the place it occupied in the Holy Land." And Pius XI (1922-39) requested that "the rights of the Catholic Church in Palestine be respected and protected from Jews and infidels, as well as from non-Catholic Christians."

ANCIENT RIVALRY
This attitude, based on the centuries-old rivalry between Christianity and Judaism, still has supporters inside the Vatican. Their anti-Zionism, their dread of Jewish sovereignty over Jerusalem, cannot but stem from the ingrown Christian brand

of antisemitism, based on distrust and contempt for the "deicides" — an attitude which the Ecumenical Council stigmatized and the Declaration on the Jews was supposed to uproot.

They were not, however, the only Vatican proponents of the old United Nations plan. They had the support of those who, interpreting the feelings and views of the present Pope, were anxious to "spiritualize" the Holy Places by placing them outside the sovereignty of any one State.

The Vatican's call for the internationalization of Jerusalem aroused criticism in many quarters. In the Catholic hierarchy itself, progressive members did not hesitate to describe the move privately as "hasty" and "untimely."

Jewish reactions were, not surprisingly, unanimously negative. They can be summed up in this question: Why did the Roman Catholic Church wait until the capture of Jerusalem by Israeli troops before reviving the idea of internationalization?

Protestant reactions were equally negative. Italian lay commentators went so far as to call the Vatican's campaign a "despicable eighth crusade" and "a further insult and slander by Christendom against the Jewish people."

Faced with converging criticism and unanimous rejection, the Vatican firmly refused the allegations. Nevertheless, at the same time, it silently dropped its proposals.

It seems to have changed its attitude for a number of reasons. It had been made

aware that neither Jews nor Arabs want internationalization and that neither the Great Powers nor the Catholic countries in Europe and Latin America seem to be prepared to back its plan with real determination. The opposition of most non-Catholic churches is a serious consideration at a time when Catholics are working towards a rapprochement with them.

Last but not least, Vatican diplomats may have considered the obvious disadvantages of having representatives of Communist and atheist States meddling in religious affairs, as would inevitably happen were the "international guarantees" for Jerusalem's special status to be applied through the United Nations.

Under the screen of official silence, the Catholic Church now appears to be engaged in a search for other means to keep Jerusalem "a free oasis of peace and prayer" (as Pope Paul had said). Contacts are being established and developed in many directions, with other Christians and with the Israeli Government, through official and unofficial channels.

On June 30, Yigael Herzog, director-general of the Israeli Prime Minister's Office, transmitted to the Secretary of State a message for the Pope from Mr. Eshkol.

Summoned at the Pope's request, the Israeli Ambassador in Italy, Elmad Avriel, was received in private audience on July 5, an encounter which had no precedent in the history of Israeli-Vatican relations. At the same time the Vatican dispatched to Israel one of its most experienced diplomats, Monsignor Angelo Felici, at the time Under-Secretary for Extraordinary Affairs.

A dialogue, though sotto voce, has started between the Vatican and Israel. According to Israeli sources, contacts between Vatican and Israeli Embassy officials in Rome are regular, "almost on a daily basis, of the kind usually existing between friendly governments."

What then is the formula now advocated by the Vatican? The concept of extra-territorial status granted to each of the Holy Places — similar to the one granted by the Italian State to Vatican property in its territory — is making headway in Vatican circles. This has existed for almost one hundred years, and has worked well.

SUSPICION

Such a solution would not cause any difficulties between Israel and the Churches themselves, who have fought one another for centuries about the Holy Places, and not always with words only.

Non-Catholics, in particular the Eastern Orthodox churches, are said to suspect that the Catholics may try to gain a preferential position in the control of the Holy Places. The plan certainly would be a severe test of the spirit of ecumenism abroad among the Churches.

Vatican sources, even when conceding the possibility of an extra-territorial solution, make it clear that there will be no public commitment until sovereignty over the disputed territories is clarified in a general settlement.

letters to the editor

WHAT THE GLOBE DID NOT PRINT

by Dr. N. L. RABINOVITCH

Dear Editor,
The readers of The Canadian Jewish News may be interested to read the following letter to the Globe and Mail — The Globe rejected it.

Dear Sir:
The feature article on Jordan in Saturday's Globe and Mail highlights the dislocations in the economy of that state consequent on the Six Day War in June. However, in this as in other recent releases on Jordan, it seems to me that much vital background information is lacking. To provide adequate perspective for understanding the events in that troubled part of the world, the following facts cannot be overlooked.

Before the first World War, Palestine, as it was then called, included both the west and east banks of the Jordan with only about 650,000 inhabitants of whom 100,000 were Jews including the majority of the population in Jerusalem. It came under British control after the Balfour Declaration had promised it to the Jews for a "national home".

In 1922, Palestine was partitioned. Of a total area of approximately 45,000 square miles, 35,000 square miles — more than three quarters of the whole — was designated as an Arab territory and expressly excluded from the terms of Balfour's pledge to the Jews, with Jewish colonization thereafter limited to the western bank.

As a result of intensive development by the Jews, the economic capacity of the western bank grew rapidly, attracting not only Jewish settlers but also large-scale Arab immigration from neighbouring Arab lands including Trans-Jordan.

When the State of Israel was proclaimed in 1948, it was immediately attacked from all sides. Transjordan succeeded in conquering a large segment of the west bank, including, after a long and bloody siege, the old walled part of Jerusalem. On April 26, 1949, King Abdullah announced that Transjordan would henceforth be known as the Hashemite Kingdom of Jordan incorporating territories on both sides of the river with a total population of 1,500,000.

However even the Arab governments, such as Egypt, etc., refused to recognize the annexation of the west bank by Jordan.

Under Jordanian rule Jews were not permitted in the Old City of Jerusalem, in spite of express provisions in the 1949 Armistice agreement assuring access to and from

Jerusalem holy places. On June fifth last, Israel made several appeals to the King of Jordan to stay out of the war. His response was given in murderous shelling of the new city of Jerusalem which resulted in hundreds of civilian casualties. His troops moved to capture the U.N. headquarters in the no-man's land that cut through the heart of the city.

The success of 1948 was not repeated and instead of conquering new territories, Jordan was forced out of its holdings on the west bank. The full extent of Jordan's concern for the holy places was now revealed. Of fifty-eight synagogues and other Jewish sacred buildings in the walled city only two could be restored. All the others had been completely razed.

Even the dead of many centuries had not been spared. Of the fifty-thousand tombstones in the holiest Jewish cemetery in the world on the Mount of Olives — some dating back to hoary antiquity — the majority were dismantled and carted away to be used for paving and building around the countryside. The latrines in several Jordan army camps were constructed from the stones with the inscriptions still intact for all to see.

Not only sacred sites farmed thus. For example, a group of Jewish villages in the Etzion area near Jerusalem had held off the Arab invaders in 1948 long enough to secure the Jewish positions in the new city, and succumbed only when every one of its inhabitants was either dead or wounded. The entire area had been reclaimed by dedicated Jewish settlers who toiled to overcome the ravages of centuries of neglect. Hills which had not known the plough for a thousand years and had been denuded by centuries of erosion were put under cultivation

(cont. on page 10)

Sermon for the week

REDEDICATION

Then said Judah and his brethren, Behold our enemies are discomfited: let us go up to cleanse and dedicate the sanctuary. Upon this all the host assembled themselves together, and went up into Mount Zion.

And when they saw the sanctuary desolated, and the altar profaned and the gates burned up, and shrubs growing in the courts as in a forest, or in one of the mountains, yea, and the priests' chambers pulled down; they rent their clothes, and made great lamentation, and cast ashes upon their heads, and fell down flat to the ground upon their faces, and blew an alarm with the trumpets, and cried toward heaven.

Then Judah appointed certain men to fight against those that were in the fortress, until he had cleansed the sanctuary. So he chose priests of blameless conversation, such as had pleasure in the law: who cleansed the sanctuary, and bare out the defiled stones into an unclean place. And when they consulted what to do with the altar of burnt offerings, which was profaned; they thought it best to pull it down, least it should be a reproach to them, because the heathen had defiled it: wherefore they pulled it down, and laid up the stones in the mountain of the temple in a convenient place, until there should come a prophet to show what should be done with them.

Then they took whole stones according to the law, and built a new altar according to the former; and made up the sanctuary, and the things that were within the temple, and hallowed the courts. They made also new holy vessels, and into the temple they brought the candlestick, and the altar of burnt offerings, and of incense, and the table. And upon the altar they burned incense, and the lamps that were upon the candlestick they lighted, that they might give light in the temple. Furthermore, they set the loaves upon the table, and spread out the veils and finished all the works which they had begun to make.

Now, on the five-and-twentieth day of the ninth month, which is called the month Kisle, in the hundred forty and eighth year, they rose up betimes in the morning. And offered sacrifice according to the law upon the new altar of burnt offerings, which they had made. Behold, at what time and what day the heathen had profaned it, even in that was it dedicated with songs and citherns, and harps and cymbals.

Then all the people fell upon their faces, worshipping and praising God of heaven, who had given them good success. And so they kept the dedication of the altar eight days, and offered burnt offerings with gladness, and sacrificed the sacrifice of deliverance and praise. They decked also the forefront of the temple with crowns of gold, and with shields; and the gates and the chambers they renewed, and hanged doors upon them. Thus was there very great gladness among the people, for that the reproach of the heathen was put away.

First Book of Maccabees (Apocrypha) 4: 5

WHY AMERICA BACKS ISRAEL

What are the motives for the U.S.A.'s steady support for Israel since June? Will it last?

THE British resolution on the Middle East, adopted by the Security Council last month, became possible for two basic reasons — Israel's resounding defeat of the Arab armies, and America's full and almost immediate recognition of the implications flowing from it.

The Arabs' defeat, it was obvious, was also a defeat for the Soviet Union, which had supported their anti-Israeli intransigence with masses of modern weapons — and a defeat for the Russians in the Middle East is per se a victory for American policy, whose cornerstone has always been to keep or try to boot — the U.S.S.R. out of there.

This is not to belittle the work of Lord Caradon in the closing days of the Security Council debate, but the resolution would never have succeeded if the groundwork for it had not been laid by the United States.

No compromise
America laid down certain principles for peace in the Middle East in the middle of June, and refused to compromise on them. And all but one of these principles — that calling for the beginning of an end to the arms race in the region — were in the British resolution.

It does not require a long memory to recall the many instances in the United Nations when the Americans did everything in their power to stop any resolutions calling for direct negotiations, no matter how mild and vague, coming up for discussion.

Why the change in policy now? Or has there really been a change in policy? The answer is that the change has been mainly in tactics, but that these have altered so radically that there appears to be a change in policy.

Keeping Russia out

This policy has been, and obviously remains, a simple one: to keep the Soviet Union out of

Middle East States where it does not yet have a foothold; to undercut it where it has gained influence, and to do all this short of war, and of course short of allowing Israel's destruction.

Only the implementation of this has failed since Mr. John Foster Dulles, the Secretary of State in the Eisenhower Administration, put it into words in the early 'fifties. The Soviet Union's power and prestige in the Middle East gained rather than lost from then on, until the fateful June 5 of this year.

The Arab States waxed militarily fat through successfully blackmailing one side or the other by threatening to change allegiances for the price of arms. And thus the destructive arms race began which led inevitably to the Six-Day War.

Israel's victory in that war both showed Washington the error of its ways and enabled it to change tactics by cutting the strongest power in the region, Nasser's Egypt, down to manageable size, and by handing the Soviet Union a simultaneous crushing defeat.

A defeated, bankrupt Egypt was no longer as useful a pawn in the Soviet Union's power game in the Middle East, but more of an expensive liability which she could not easily afford. Thus, while Israel has not stopped the U.S.S.R.'s capability for mischief, it has seriously reduced it.

There was something of a panic among certain sections of the State Department during the tense days preceding the Six-Day War.

America did not know quite what to do. She surely did not want to see Israel destroyed, yet the policy of appeasing the Arabs was so strong that there was an impulse to clamp down an arms embargo, as happened in the 1948 Israeli War of Independence.

dence. This has not yet been entirely lifted.

American diplomatic strategy began to be reshaped in the Security Council in the tense days of the war, and after. It did not crystallise, however, until the scene shifted to the special emergency General Assembly which followed, in the middle of June. The signal came with President Johnson's speech on June 10, when he enumerated five principles for a settlement in the Middle East: withdrawal of Israeli forces, an end to Arab belligerency, a settlement of the refugee problem, free navigation in international waterways, and termination of the destructive arms race.

These five points proved to be only the bones of what emerged from that speech. It was a long distance from the first enunciation of "an end to belligerency" to the final step of demanding, and getting, a resolution which not only called for the termination of all forms and claims of belligerency, but stated clearly the necessity of allowing Israel to live in peace within "secure and recognised boundaries."

While this is not an outright call for peace negotiations between Israel and the Arab States — and the American speeches and resolutions regrettably avoided the direct call — legal and political minds at the United Nations cannot see how the establishment of "secure and recognised boundaries" can come about, except through negotiations. This too, of course, is Israel's understanding, and

privately, it is also America's. How much of America's current policy in the Middle East is due to Mr. Goldberg, and how much of it has been framed in Washington? And what will happen to it when Mr. Goldberg departs from his job at the U.N., as he is expected to do shortly?

Policies, of course, are not made by one man, nor do they depend on one man. But there seems to be no question that Mr. Goldberg had a great deal to do with the evolution of American thinking on the Middle East. More: it is highly unlikely that it would have been carried out with so much determination by

East, but it is impossible to see how anyone could do it so well. There is some talk that Mr. Goldberg will be succeeded by a former head of the U.S.A. mission here, Mr. Henry Cabot Lodge, the erstwhile ambassador to Saigon. Mr. Lodge is hardly as interested in whether Israel lives or dies as Mr. Goldberg is. Mr. Lodge was America's representative at the United Nations during the 1956 Sinai-Suez affair, and it was he who conveyed America's threat of sanctions unless Israel got out of the occupied areas.

Mr. Goldberg would be missed by Israel at the United Nations, but not so much as if he had bowed out before or during the recent debates and activities there. There will be lasting gratitude for the fact that the right man came along at the right moment — with the right policy.

Meanwhile, there is a lot of affection and good will for Israel within the Administration, influenced, no doubt, by the demographic fact of large concentrations of Jews in important political areas who can, and sometimes do, swing election results.

Israel is no doubt extremely grateful to America for everything it has done since the eventful days of June, and America is no doubt friendlier and warmer to Israel than at any time since 1948. But friendships change, and warm days turn chilly.

Israel does not need to be told this. After all, she has President de Gaulle as a constant reminder.

By Richard Yaffe

Our JCNS United Nations Correspondent

Hanukkah Greetings

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by D. Cohn

* Rod Stelger and Yves Montand got into a vicious argument over politics that ended in a bloody slugfest at a Paris soiree when Yves punched Rod's jaw.

Stelger, who is filming The Sergeant, had made several wisecracks about Charles De Gaulle but never suspected his cute gags would cause a fracas. When Montand's wife, Simone Signoret, accused Rod of making a tasteless attack on the French leader, Stelger apologized; Simone refused his apology.

* Vittorio Gassman and co-star Ann-Margaret are feuding even though they haven't started working yet in their new film, Maggie. Gassman gave Ann-Margaret a playful

pat when her back was turned. She exploded and slapped Gassman's face and warned him to keep his hands off her.

Vittorio thought she was crazy to become so angry at something so trivial. In answer she socked him again, at which Gassman called her nasty names and stalked out.

* A famous story teller, Sheikh Saleh Ali Adib Khamis, who for years used to entertain Moslems in Damascus during the fast month of Ramadan, has started broadcasting on Kol Israel stories taken from the folklore of Antur Ibn Shaddad, pre-Islamic hero and Arab poet.

Sheikh Khamis, one of the most famous Arab raconteurs in the Middle East, lives in East Jerusalem. A number of other Moslems will participate in this year's rich Ramadan Arabic programs prepared by Yacob Khazmah, director of Kol Israel's Arabic Service.

More than six East Jerusalem and West Bank entertainers also will participate in a program entitled, Ramadan Evening. It will be broadcast from East Jerusalem's El Khamrash cinema hall this weekend.

* Hanuka, Christmas and Id el-Fitr music and songs is being relayed through loud

speakers in the Old City of Jerusalem for two-and-a-half hours every evening to spread the good cheer accompanying these three festivals which fall approximately together this year. Public buildings throughout Jerusalem are illuminated for the triple occasion.

Id el-Fitr is the feast which marks the end of Ramadan, the Moslem month of fast. The military authorities in East Jerusalem and the West Bank have placed a cannon at the disposal of every town for the twice daily firing which announces the beginning and break of the fast. Ramadan started on December 2nd.

* The Israel Philharmonic Orchestra gave an open air concert last week for soldiers stationed at Bir Gifgaga, in Sinai. The musicians, in full concert dress and bow ties, performed a program of light classical music against the background of an occasional sandstorm. They played on a platform of planks laid across empty ammunition boxes on the slopes of a hill. Tanks flanked the platform which was decorated with a row of national flags. The concert was conducted by George Singer with Uri Planka, violinist, as soloist. The 100 musicians and stage workers flew to Bir Gifgaga with two tons of instruments and equipment.

* Zubin Mehta understands Yiddish and is fluent in Italian, French, German, English and, of course, Persian. The famous orchestra conductor, at 31, is a Parsee, the sect that migrated to India after the Mohammedan invasion of Persia.

* In Vienna he married a Canadian singer. They had two children, Zarina, now 9, and Merwan, now 7. They're divorced and she's married to his brother, a Montreal accountant.

Says Mehta, "I must remember that my ex-wife now is my sister-in-law. But the children never make a mistake. They never call me uncle."

For awhile he was engaged to Teresa Stratas, Met soprano from Toronto. It ended eighteen months ago because their tempers and tempo didn't agree.

* Sammy Davis is in love with a New York girl and plans to marry her when his affairs are settled. Sammy's girl and her family are orthodox Jews and while he adopted the Jewish faith several years ago, he now intends to undergo circumcision to comply with Jewish doctrine.

As for the Davis' three children, Sammy once summed up his feelings: "I don't care whether a child is black, white or polka-dot — just as long as they call me daddy. He expects to obtain custody of them after his divorce from Mai Britt.

* The title and decor of Fiddler on the Roof is a result inspired by Chagall's painting of his native Vitebsk. As a child he had an uncle who used to play his violin on the roof and the fiddler motif figures in many of his paintings.

* Uli Schocke, popular Israeli singer, toured the fronts to sing to the Israeli troops during the Six Day War. She is a member of a famous Jerusalem family and is married to one of Israel's best actors, Yehudi Efroni, who is remembered for his performance in the Dobbuk.

* Bernard Malamud, whose novel, The Fixer, now being filmed by John Frankenheimer in Budapest, again has been tapped by a movie maker.

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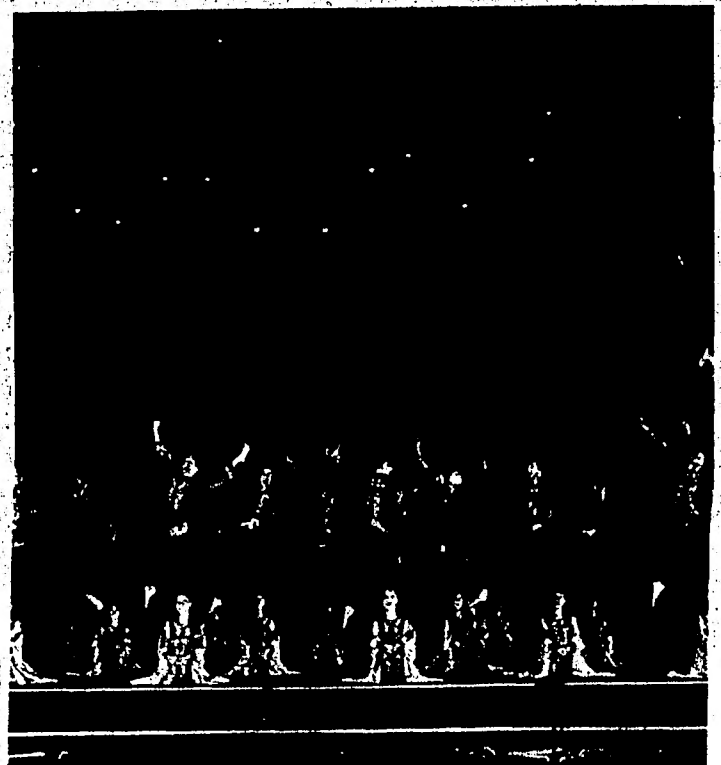
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GRACE PERSONIFIED. — The National Ballet of Canada, performing The Nutcracker another season at Toronto's O'Keefe Centre, Friday, December 22nd, through Saturday, December 30th. Children as well as adults never tire of this stunning performance set to the music of Tchaikovsky's famous Nutcracker Suite.



LE BALLET HISTADROT. — The Karmoon-Histadrot Ballet, a group which won first prize over the Moseyev Dancers at a European folk dance competition recently. They will appear in the Grand Music Hall of Israel, January 8th through 13th, at Toronto's Royal Alexandra Theatre.

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TORONTO AFTER DARK

FOURTH TIME AROUND
The National Ballet of Canada's annual Christmas treat, the fabulous full-length production of The Nutcracker, returns to O'Keefe Centre for an extended holiday season of fourteen performances beginning today.

This always popular attraction has become an enduring holiday tradition in the city, performed always to packed houses. Six pairs of principal dancers will alternate the leading roles of the Sugar Plum Fairy and the Nutcracker Prince. Heading the list of stars will be Canada's Prime Ballerina Lois Smith and her partner

Earl Kraul. Martine van Hamel will dance with two partners, Hazaro Surmeah and Lawrence Adams. Veronica Tennant will be partnered by Jeremy Balinton.

COMEDY PLUS

Sam Levene is drawing raves in The Impossible Years, at the Royal Alexandra Theater. He is cast as the prominent psychiatrist supposedly an authority on juvenile behavior who finds himself driven frantic by the attitudes and activities of his teenage daughter.

During the comedy's run in New York, Levene celebrated his fortieth anniversary as a Broadway actor.

However, despite his many successes, he never got the part of an Irishman in one of C. B. DeMille's epic films. For, the producer confided, he just couldn't see an actor named Sam Levene playing an Irishman.

FINAL WEEK

Tomorrow ends the final week of The Brian Browne Trio. Upstairs at Castle George. The popular Art Ayre Trio winds up its stay at the Spaghetti House.

STARS SIGNED

The new Spring Thaw '68 goes into rehearsal on January 2nd. Stars include Jack Creley, Roma Hearn, Rita Howell, Pat Armstrong, Diane Nyland, Bob Jeffrey and Ed Evanko. Doug Chamberlain, Dean Reagan, Producer Robert Johnston is negotiating with Alan Lund to repeat his directorial stint, with Frances Dae for costume design.

FIRST OF THE SERIES

On January 17th, the world premier of Jean Basile's new play, The Drummer Boy, opens at the Royal Alexandra Theater, presented by Theatre Toronto. It will run for two-and-a-half weeks, with opening night on Wednesday.



BASEBALL, ANYBODY? — The baseball game currently being played at the Playhouse Theatre in Toronto looks like a game without end. "You're Good Man, Charlie Brown," the musical hit show based on the Charles M. Schulz comic strip "Peanuts," is playing to over 90% capacity and has just passed its 50th performance.

Reject Nasser plan

Tel Aviv, (JCN) Israel has reacted coldly to a reported Egyptian proposal which, Cairo sources claimed, would enable the reopening of the Suez Canal.

The proposal, as made to Western reporters, was for an Israel withdrawal to the Negev-Sinai border as it existed before the Six-Day War, followed by mutual demilitarization of an equal area on either side of it.

But, as it pointed out here, all Nasser was offering (if, indeed, this was more than an attempt to impress the world with his "moderation") was demilitarization of part of Sinai's desert wastes in return for the demilitarization of the main road to Tel Aviv.

Israel would be willing to discuss the demilitarization of Sinai - but within the framework of a negotiation peace settlement.

COMPLEX

The teacher was hearing the youngsters in mathematics.

"No," she said, "in order to subtract, things have to be in the same denomination. For example, we couldn't take three pears from four peaches, nor eight horses from ten cats. Do you understand?"

Most of the pupils agreed. But one little boy persisted in arguing; he raised his hand.

"Well, Stanley," asked the teacher, "what is it?" "Please, teacher," stammered Stanley, "couldn't you take three quarts of milk from two cows?"

KEEP SMILING

BOASTING

Holiday time was near and the teacher was trying to give her class an impression of fractions to last until school resumed. She said they could think of fractions at home as well as in school and gave such examples as "half a sandwich," "a quarter of a pie" and "tenth of a dollar."

At that point Sammy caught on and proudly contributed, "My father came home last night with a fifth."

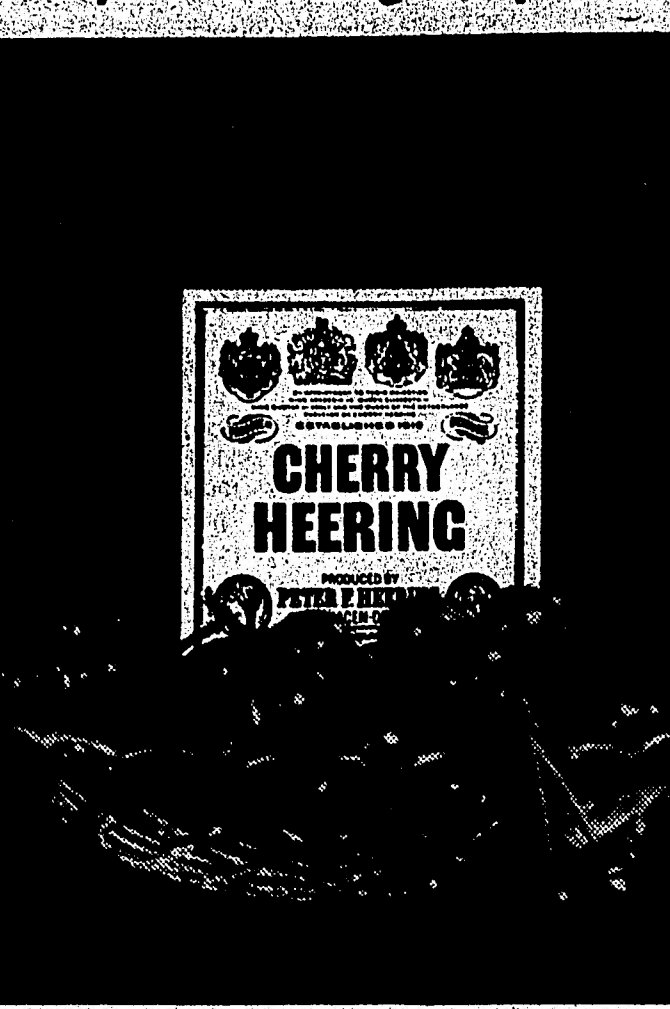
TOO MUCH
The principal of the

Hebrew School took some of his pupils through Independence Hall where they read the inscription on the Liberty Bell: "Proclaim liberty throughout the land unto all the inhabitants thereof."

"This beautiful verse," he said, "comes from the sacred writings of the Jewish people."

A Gentle young woman who overheard this remark whispered indignantly to her father: "Can you beat that? I wonder what the Jews will claim next."

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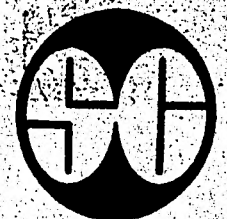


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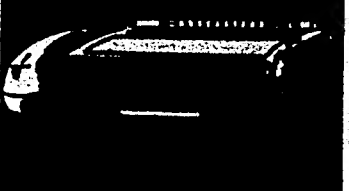
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TORONTO OBITUARIES

DESSER, SOPHIE. On December 11th, late of The Bronx, New York, formerly Toronto.
FREEMAN, REBECCA. On December 13th, late of 6 Great Oak Drive.
GIDDENS, DR. SEYMOUR. On December 18th, late of 19 Denmark Crescent.
GREEN, REBECCA. On December 14th, late of 44 Valleywood Road.
GRINGLER (GLUCKSTEIN), BESSIE. On December 13th, late of Miami Beach.
KRONGOLD, ZYSLA. On December 13th, late of 15 Lilywood Road.
LEBOVITCH, MINNIE. On December 15th, late of 3171 Bathurst.
LEFKOVITZ, NETTIE. On December 13th, late of Jewish Home for the Aged.
LEIFER, JACK. On December 13th, late of 46 Meadowbrook.
ROSTEIN, CHARLES. On December 14th, late of 21 Mayfair.
SADICK, LOUIS. On December 14th, late of 1210 York Mills Road.
SHAPIRO, BESSIE. On December 17th, late of 12 Dorchester Drive.
SHERMAN, LILY. On December 17th, late of 131 Chiltern Hill.
SLOTROFF, ANNIE. On December 18th, late of Jewish Home for the Aged.
TORNECK, DOROTHY. On December 12th, late of 3 Goldfinch Court.
WINFIELD, HAROLD. On December 12th, late of 25 Riverwood Parkway.

Preserve the memory of the deceased by placing an obituary in the Jewish National Fund. In Toronto call: 781-5515, 188 MARLEE AVENUE. In Hamilton call: 544-3649, 276 KENILWORTH AVE. N.

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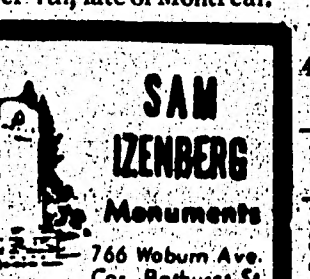
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BIRBIER, ETHEL. On December 8th, late of Montreal.
LITVACK, ABE. On December 8th, late of Montreal.
SHENKER, DAVID. On December 5th, late of 1943 Barclay.
SHER, KARL. On December 4th, late of 3175 Linton, Apt. #1.
SHUSTACK, ALICE. On December 3rd, late of California, formerly Montreal.
SILBER, MARIA. On December 5th, late of Montreal.
SUPONTSKY, SARAH. On December 4th, late of Montreal.
WEINSTEIN, SARAH. On December 6th, late of Montreal.
WEISBORD, SAM. On December 7th, late of Montreal.



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Will appeal to Jews and Arabs to initiate immediate talks

Special Cable by Tullia Zevi our JCNS correspondent

Rome. — Pope Paul is expected to refer particularly to the situation in the Middle East and in S.E. Asia when he addresses the world in his Christmas message for peace.

Reliable Vatican sources told your correspondent that in his annual message to be broadcast by radio and T.V. this coming Saturday, Dec. 23rd, the Pope probably will include a public appeal to the Arabs and the Israelis, to initiate immediately "without delay and directly" negotiations for peace.

The same sources also revealed the Pope will ask Washington for a much longer pause in the bombing of Vietnam.

The same Vatican sources state that the Pope's warmest aspiration is to help bring about peace.

DATELINE: JERUSALEM

Was devaluation necessary?

"Was the devaluation necessary?" This question does not refer to the Pound Sterling but, to the Israeli Pound, the devaluation of which followed less than twelve hours after Mr. Wilson's announcement in London.

Compared with Israel's last devaluation five years ago — when the dollar rate of exchange rose from IL 1.80 to IL 3 — the present one of 16.7% is of minor scale; indeed, it jokingly is referred to by some as a "mini-devaluation". However, it evoked a good deal of criticism.

In the Knesset, Finance Minister Pinhas Sapir emphasized that the Government was not happy about altering the rate of exchange. "Had 'ahiyeh' proposed devaluation, the floor of this House a week ago, I should have rejected it as out of hand."

But it was a necessary measure of adjustment; the British move left little choice. Had Israel not followed suit, Sapir said, an estimated \$250 million worth of exports to sterling and associated countries in 1988 would have been endangered and jobs of thousands of workers thrown into jeopardy. Israel, the Finance Minister asserted, had to neutralize the effect of British devaluation. He stressed that the Government would halt the rise in the price of staples and reduce customs duties to offset any possible ill effects.

The critics, who embraced not only the opposition but even some members of Sapir's own party, dwell more on the disadvantages than the advantages of the measure which, most of them felt, might start a new wage and cost of living spiral thus upsetting the relative price stability achieved with much toil during the past year.

Others felt that altering the rate of exchange by a mere one-sixth was too mild a remedy to cure Israel's economic problems while it added distortions and barred the government (until after the elections two years later) from resorting to devaluation on a proper scale if and when such move becomes a necessity.

It generally is agreed, however, that the test of the present measure lies in the determination which the Government displays in maintaining the present price level and standing up to the pressures certain to be brought to bear upon it by both industry and labor.

November 29th reminds

KRONGOLD — Zysla, beloved wife of the late Jonas Krongold, devoted mother of Mrs. I. Gorlicki (Hela), Mrs. J. Silberman (Fanny), and Sam, adored grandmother and great-grandmother, passed away on December 13, 1967, at her home, 15 Lilywood Road, Toronto. May her memory be blessed and may her shining example be a light unto our lives.



POPE PAUL VI

(See also article "Rome and Jerusalem", on page 4).

ARABS MAY CROSS JORDAN

Jerusalem, (JCNS). Several West Bank residents crossed into Jordan with "return tickets," the first time the authorities had issued permits enabling Arabs living on the West Bank to visit Jordan for a longer period and then return.

The military authorities declined to say how many permits were issued or the time limit involved.

Hitherto, only a few traders have been allowed to cross, while guards turned a blind eye when they returned, but now ordinary people are being allowed to cross for private reasons.

At the same time, the authorities are considering permitting increased traffic westwards. Up to now, the only traffic has been lorries returning after delivering farm produce to Jordan or bringing goods back from Akaba under special licence.

The liberalisation of the crossing rules betokens a

general quietening of the situation on the West Bank.

The Jordanian national arrived at Lydda Airport this week with a Jordanian passport as his only travel document. He was nevertheless allowed to proceed to his home village near Jenin, being considered as returning under the reunion scheme.

The man, Mussa Mar-



Israeli military policemen interrogate an arrested terrorist

sour, 25, had been working in West Germany, but was ordered to leave when his work permit expired.

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sea around her. Others felt that too much emphasis was being laid on fundraising; they wondered whether generals of the Israeli army should appear at fundraising meetings in the United States, Canada and elsewhere, whether their first appearance before Jewish communities abroad, following the Six Day War with all it evoked, should not have been on another platform: not requesting more money but inviting Jewish youth to come to Israel and help in the task of securing the fruits of the victory gained.

No doubt, there was much truth in these and other arguments brought in rather sharp terms to the Prime Minister's attention.

Yet doubtlessly the key to the problem lies, above all, in the heart of every Jew wherever he is.

cise in the shaping of things to come, holding forth the great opportunity of passing into a new era — if it is grasped.

In Jerusalem the other day, Prime Minister Levi Eshkol convened a group comprising Cabinet ministers, members of the Knesset, University teachers and civic leaders to discuss the problem of Aliyah.

During the course of the discussion which lasted an entire day, much criticism was leveled by many speakers at the Jewish Agency which, they claimed, was outmoded; its machinery, cumbersome and inadequate in dealing with Aliyah from the West as contrasted with mass immigration from Oriental and other countries of distress.

It was pointed out that a more individual approach was required as well as more thorough planning in the area of absorption to provide the newcomer not only with proper housing but also with opportunities and wide scope for advancement in his own profession. Moreover, some felt the Government's overall economic policy requires revision since it was not geared for that type of Aliyah; that, for instance, the present policy of "slow down" with its inevitable unemployment, small as it may be in the terms of economics, cannot serve as an attraction and stimulant for prospective immigrants from prosperous countries.

Some felt that not enough is being done for World Jewry to be aware of how crucial Aliyah is to Israel's future — indeed, to her very survival as a viable state in the Arab

world. And what direction might the establishment of the Jewish National Home have taken had the Balfour Declaration brought to the shores of Eretz Israel masses instead of a trickle at a time when the gates of the land were wide open?

The Six Day War is considered as one of those rare events which may prove decisive in the performance of the Jewish people. What course, many wondered, might current Jewish history have taken had Herzl's call found a response in the hearts of millions instead of the few? And what direction might the establishment of the Jewish National Home have taken had the Balfour Declaration brought to the shores of Eretz Israel masses instead of a trickle at a time when the gates of the land were wide open?

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HEART BIGGEST KILLER

Jerusalem - The leading cause of death in Israel last year was heart disease. It claimed 3,528 of the 14,709 persons who died. This is revealed in a Health Ministry booklet called "Causes of Death, 1966" released by the Central Bureau of Statistics.

Slightly more than half the deaths were of persons born in Europe or America. But of the 3,528 coronary deaths recorded, 71 per cent were from this group. The mortality rates for all diseases shows that proportionately more immigrants from Asia and Africa died over the age of 65 than did European and American immigrants.

After heart disease, cancer was the biggest killer, with an even distribution between men and women. This equality exists mainly because there are cancers that affect only women (such as cancer of the uterus) or mainly women (cancer of the breast), which claimed 260 women's lives and only four men). Otherwise, many more men died of cancer than women. For example, 235 men died of lung cancer as compared to 76 women.

Women fared better than men in longevity. Of the 42



TONY'S MUGG. - Anthony Newley makes his American film debut in stunning fashion with his co-starring role as Matthew Mugg, the Irish pet-food peddler, in the 20th Century-Fox, AFJAC musical extravaganza, "Doctor Dollittle." Heretofore best known as co-author, director and star of two Broadway and London Musical hits "Stop The World, I Want To Get Off" and "Roar Of The Greasepaint," the versatile Newley sings, dances, mugs and charms his way half-around the globe as Rex Harrison's sidekick in the colorful film about a doctor who can talk with animals in their own languages.

persons who died over the age of 85, 27 were women and of the 104 people whose cause of death as "old age," 63 were women. All told, 6,709 women and 8,000 men died.

RECIPE OF THE WEEK

POTATO LITKES
6 medium size potatoes
1 small onion
2 eggs, slightly beaten
3 tablespoons flour
1/4 teaspoon pepper
1 teaspoon salt
1/2 teaspoon baking powder
Peel and grate potatoes and onion. Let stand 10 minutes so that liquid will rise

to top. Remove liquid. Stir in eggs. Add other ingredients. Drop by spoonfuls into a hot well greased skillet. Brown on both sides. Drain on absorbent paper. Serve hot with apple sauce, sugar or sour cream.

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HUMAN RELATIONS

Insecure child

by Dr. Rosa Franzblau

QUESTION:

My daughter, 9, for some time now wakes at night because of a stomach ache, bad dreams, "noises," or fear of burglars!

From a happy, good natured and well-adjusted child, she is now afraid of everything. She is not an avid television watcher. But some programs, like those about delinquents, upset her.

She comes into my bed (we have twin beds and a double headboard). In spite of reassurances that the sounds are nothing and all the comforting and loving on my part, this behavior persists. When I send her back to her own room she cries.

At first I thought it might be an attention-getting device, since our new 15 months old was born. She always wanted a brother or sister and was delighted with his arrival.

The teacher tells me she day-dreams in school, too.

ANSWER:

Behind every great fear is a wish, which the child knows, deep down, would be unacceptable to others. So what she basically fears is that she will be found out and then punished for having such a desire.

As the child enters each new phase of development residuals of old problems which were never completely resolved crop up. This is seen during the adolescent phase, when some of the emotional debris of former years is brought out into the open and shows up in the outsize or acting-out behavior and reaction of the young person.

From a constructive point of view, this is really a second chance for both the parents and the youngster to clean up some of the left-overs that are still cluttering up the young person's emotions.

Sometimes signs of the old wish to separate the parents in the so-called adolescent years preceding adolescence, arise. But these are fleeting. They show themselves in an outburst of anger, a temper tantrum, and the like. However, when a whole pattern of early childhood behavior returns in full force at the age of 9, it suggests that the original problem was in large part unresolved.

Only children usually say they want a little brother or sister. They have a deep feeling that something must be wrong with them since their parents don't have other children. But when a new baby does arrive, especially after they have been the only child for a long time, they swing to the other extreme and wonder what is wrong with them and where they had failed to satisfy their parents' needs, that they wanted to have another child.

The coming of a sibling rival could have been the precipitating factor that caused this behavior to erupt. But if it hadn't been the little brother, it would have been something else. To treat her like a three year old, because she behaves like one, is really only to increase her difficulties and to delay the resolution of her problem.

Her fears of noises, burglars, and the like are only symbolic expressions of what she is experiencing emotionally. The noises she wants to know about are those coming from her parents' bedroom. When she is there they automatically cease. In her fear of burglars she is saying that she doesn't want to have stolen from her any more of the attention and love that she once totally possessed.

A firm, though lovingly disciplined approach is needed to handle the problem. It is imperative to bring your youngster back to reality. When she awakens in the middle of the night, she should go back to her own room, instead of into the parents' bed. Her mother should go with her, and while tucking her in, soothe and comfort her. This should not go on for too long. Her father should give her a little more attention and companionship, so that she doesn't feel like a "burglar" for wanting to take for herself some of the attention he gives to others.

But, if this does not help, (perhaps because it has gone on a little too long and her parents have gone along with it too completely, giving her wishes and her fears a certain validity,) then it might be wise to get her some help from an expert in child psychology.



EVERY ANGLE

by Ruthie

Girls, what do you do to get your way? Practically everybody has a secret weapon. Mine changes all the time. If one trick doesn't work, I try another.

...
Sometimes I use the firm method. You know, *gemut* (said) should be *getunn* (done).

You don't mince words. Like when you want something done, your voice doesn't waver. You sound determined.

You don't say to your darling-turned-brat, "Won't you do the dishes?" You bark, "Do them or I'll belt you one."

And let me tell you something, sometimes they need such talk. Because when do they ever want to do something in the house? Not if they can get away with it. And it's for their own good.

Some mothers argue, "Oh, well, they'll have enough responsibility when they're married."

Oh, yeah? And have them tell you, "You never showed us how."

...
Another time, depending upon what and to whom, I sound bold.

"Okay, my Lord and Master. You complain you're short, yet you blow yourself to two boxes of the best cigars. Okay, I want an extra twenty. And I don't have to report for what either. Just shell out."

Oh, you're tough alright. After all, how many times does the opportunity come?

...
Another day it's the me-too attitude.

You know, *mitn derra* (in the middle) you're here. Five for this, seven-fifty for the other, ten for that. "And some for me too."

While it's being doled out, you have your palm ready—and it works. Reflex.

...
Then there's the rokhmunis (pity) pitch. That's the one I like best. So here goes. And it starts like this.

Freddy needs a new tux—at least he thinks he does. "But you got one for your cousin's bar mitzvah."

"That was two years ago." And Millie, his latest, says he needs one; so he needs one.

You sigh. Why argue? He'll win anyway.

Janie just leaped through *Glamour* magazine. So? So! Curly hair is back in style. After spending a fortune trying to straighten hers out, now she wants a perm. And that's just the beginning.

Anne insists she's developing a complex. And all because she thinks she is five pounds overweight. Now she wants to go to a milk farm during the holiday week—at twenty dollars a day. Nu, can you live?

The only one who doesn't complain is Heather. So here I come in.

"Look, the child needs skirts, blouses, a party dress, what not. She's so good. She never complains. Don't I owe her something too?"

Well, now that it's all settled with the kids, I really get going.

"H-m-m. For months I've been saving for myself. Alright, I'll blow it all on you. After all, how much can I bleed Daddy?"

"So, okay. I'll wear my five-year-old shoes, the ones that show the bunions. Okay. I'll wear the dress I bought to I-can't-remember-whose graduation; it's so old, it's back in style. You want your mother to look like a frump, very well."

And here comes the punch line.

I say mournfully, "And remember, when the time comes for me to go, burn my wardrobe. Wardrobe? The few smottas (rags) in my closet. Because I'll be ashamed wherever I'll be if someone should open my closet door and see what's there."

...
Oh, boy, does that gimmick work! Try it sometimes.
(Copyright 1967, CJN)

TORONTO WOMEN NEWS

HELD MEET

The Women's Auxiliary of Ner Israel Yeshiva College held a meeting recently at the home of Mrs. S. Hofstadter. Reports were delivered by: Mrs. H. Botnick, treasurer; Mrs. S. Goodman, tea convener; Mrs. M. Grubner, patroness chairman.

A \$250 donation in honor of president Mrs. J. Blitz was announced.

A Hanuka-package party followed the business of the evening. Mrs. W. Schwartz acted as auctioneer; Mrs. F. Mermick assisted.

Mrs. Mahower pledged a perpetual scholarship for a student of Ner Israel one hundred dollars each year.

Mrs. Hofstadter served refreshments.

MEMBERSHIP MEET

Sisterhood of Shaarei Tefillah held its annual paidup membership meeting recently, presided by N. Zeldin. A \$1,000 draw was held.

At the head table were Mesdames Rosensweig, T. Miskin, A. Zelfman, E. Sugar.

Mrs. F. Ross reported on a rummage sale. M. Hirsh delivered her report on the executive meeting of the Ontario Chapter, Orthodox Congregations, held recently.

The congregational annual dinner was held last Sunday. A Melave Malka will be tendered by Sisterhood and Brotherhood next Saturday, December 30th.

Sisterhood's general meeting will take place on Wednesday, January 3rd. Donor dinner will be held on January 24th.

Mrs. Rosensweig inducted the following new members into sisterhood: Mesdames R. Burakowski, E. Cooperman, G. Elsnar, E. Gold, F. Gorkley, L. Granatstein, C. Harris, S. Rasten, C. Kirshenbaum, T. Lipner, E. Mayer, N. Pfeffer, B. Rosenfeld, L. Roth, M. Ruinsky, E. Shapiro, D. Silverman, L. Steinberg, M. Stone, C. Tenenbaum, J. Weinberg, C. Weiss.

RECENT MEET

Burial Chapter, Mizrachi Hapoel Hamizrachi, held a meeting recently at the home

of Mrs. L. O. Cohen. Mrs. J. Applebaum received a gift for her outstanding services as president of the Chapter for six years.

Congratulations were extended Mesdames J. Weinstock, D. Levine, S. Feldman, I. Greenwald for recent family simhas. Mrs. M. Orzech was presented a plaque in recognition for her work and services.

The following became Mothers in Israel: J. Applebaum; D. Levine; T. Greenblatt; J. Gertner; L. Salsberg; H. Greenberg; M. Orzech.

The hostess received a tablecloth.

...
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CHRISTIANS

(Cont. from page 1)

blem at all if the Arabs had not defied the UN partition. The Arabs started the war in 1948 that forced the refugees to leave—not to be banished from their homes. Israel tried to convince them to stay. Arab leaders frightened them into fleeing, with the warnings that the Jews would persecute and destroy them.

We are frequently advised that Israel's recent military victory is the reason for the increase in refugees, but we are seldom reminded that the latest Arab campaign to destroy Israel was the sole incentive to that victory. An Arab triumph would have left not Jewish refugees but Jewish corpses. Any help Israel now grants to Arab refugees—and she is already giving succor and beginning to offer resettlement, despite unabated Arab belligerence—is largely a matter of either prudence or charity. The moral debt is primarily that of the Arab powers, who have callously manipulated these uprooted people to the end of a devious program to exterminate Jews.

9. Israel is neither the servant nor the apostle of "Western" interests. Arab propaganda identifying Israel as a "foreign intrusion" is belied by the fact. Today more than 65% of Israel's population is entirely Middle Eastern in ancestry and outlook. Of the remainder, large numbers are native-born Israelis with no experience of or ties with other countries. The birth rate in Israel among Jews from Islamic lands is much higher than that among those from Western lands. Israel is becoming more and more Asian country, but at the same time she serves as an instrument of democratic values and technological advance. An irony of the present situation is that where Israel can be of influence, Arab peoples will have great opportunity for social, economic, and political well-being, in contrast to unilateral control of their destiny by their own regimes. If Israel is enabled to continue and to prosper, the resulting growth in the region as a whole will promote the welfare of unnumbered human beings in Western Asia and Africa.

Dr. Eckhardt is Editor of the "Journal" of the American Academy of Religion. This article is copyright 1967 by the Christian Century Foundation, and is digested from the B'nai B'rith.

LETTERS

(cont. from page 4)

and thousands of trees were planted. When the Jordanians finally over-ran the place, they not only let the fields lie fallow again; they wantonly destroyed all the young saplings, so that now the entire region is again desolate.

If the King of Jordan has indeed changed his point of view, there is much that can yet be done for the welfare of both Jordan and Israel. However, constructive acts must back up his words. Informed public opinion can do much to advance this objective, and towards this end I trust you will publish these remarks.

Downsview, Ont.
(Rabbi) N.L. RABINOVITCH

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2.77 pair

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Price

3.57 each

A wonderful gift idea! She'll love the dainty lace trims and the soft colours. Pink, Blue, White, Mauve! Non-allergenic hand-washable quilted acetate. Sizes 8 to 14.



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6.95 Value!
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10K White Gold Clasp! Cultured PEARLS

29.95 Value!
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Lustrous cultured pearls... Single strands in collar style (15" to 16" length, uniform pearls) or... princess (17 1/2" to 20" length, graduated). Satin lined velvet gift box.



The Precious Fragrance for Her by 'Houbigant'!

'CHANTILLY' GIFT SETS

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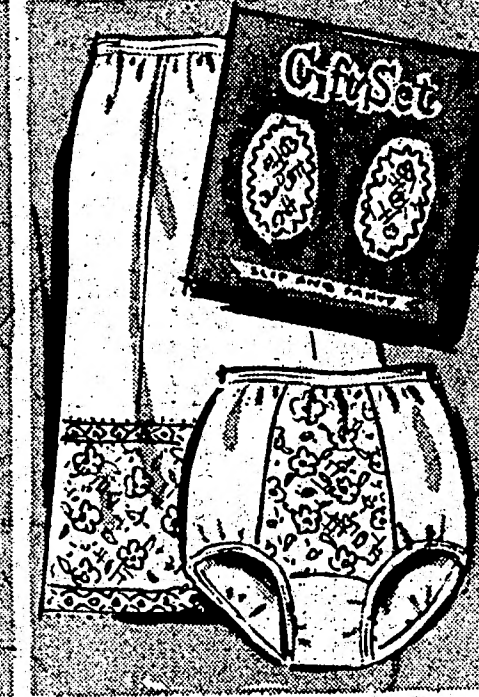
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Price

6.50

1-oz. Eau de Toilette; 2-oz. Creme de Chantilly; 1 1/2-oz. Dusting Powder.

1 1/2-oz. Liquid Skin Sachet and 1 3/4-oz. Eau de Toilette in spray mist bottle.



2 Pair in Gift Pack! NYLONS

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A little gift that's always wanted! First quality micro-mesh nylons (400 needle, 15 denier) in two lovely shades! Choose Beige Spice or Chocolate Brown. Size: 8 1/2 to 11.

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Price

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Lace or embroidery trimmed half slip boxed together with matching briefs! Rayon acetates and Arnel tricot, assorted prints and plains. Women's sizes (Small, Medium, Large).

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Price

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Great for Mom or your favourite hostess. Choose a party-pretty one in embroidered nylon or reversible cotton and nylon! A host of sure-to-please shades!

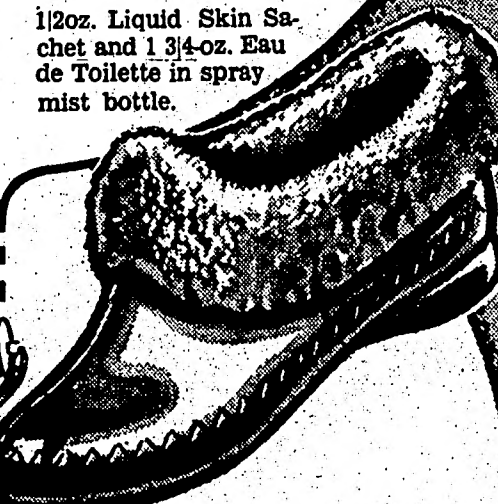


Telescopic Folding! Women's UMBRELLAS

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Keep her dry in the rain! 100% nylon in a host of bright solids and prints! Neat vinyl carry-case.



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Softs 'marshmallow' vinyl uppers! Shearling (Sheepskin) collar! Padded soles, heels. Pink, Blue. Sizes 5 to 9.



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Warm... and in colourful action prints! Machine washable, pre-shrunk. Regular coats styles with elastic waist pants. Sizes 3 to 6x in the group.

Great Gifts For Dad!

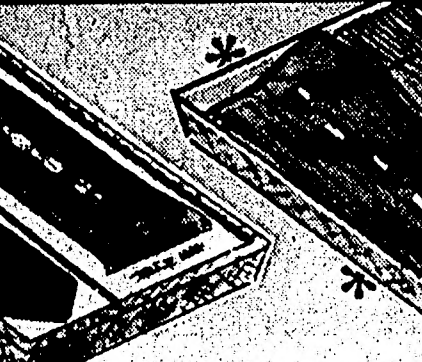


GIVE DAD 'HALL OF FAME' TIE 'N' SOCK SETS

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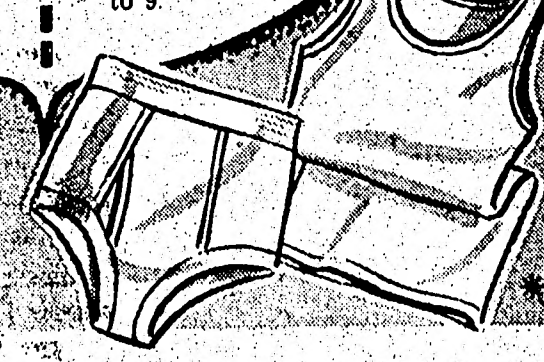


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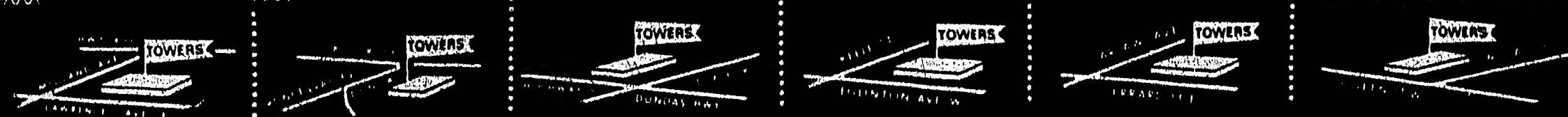
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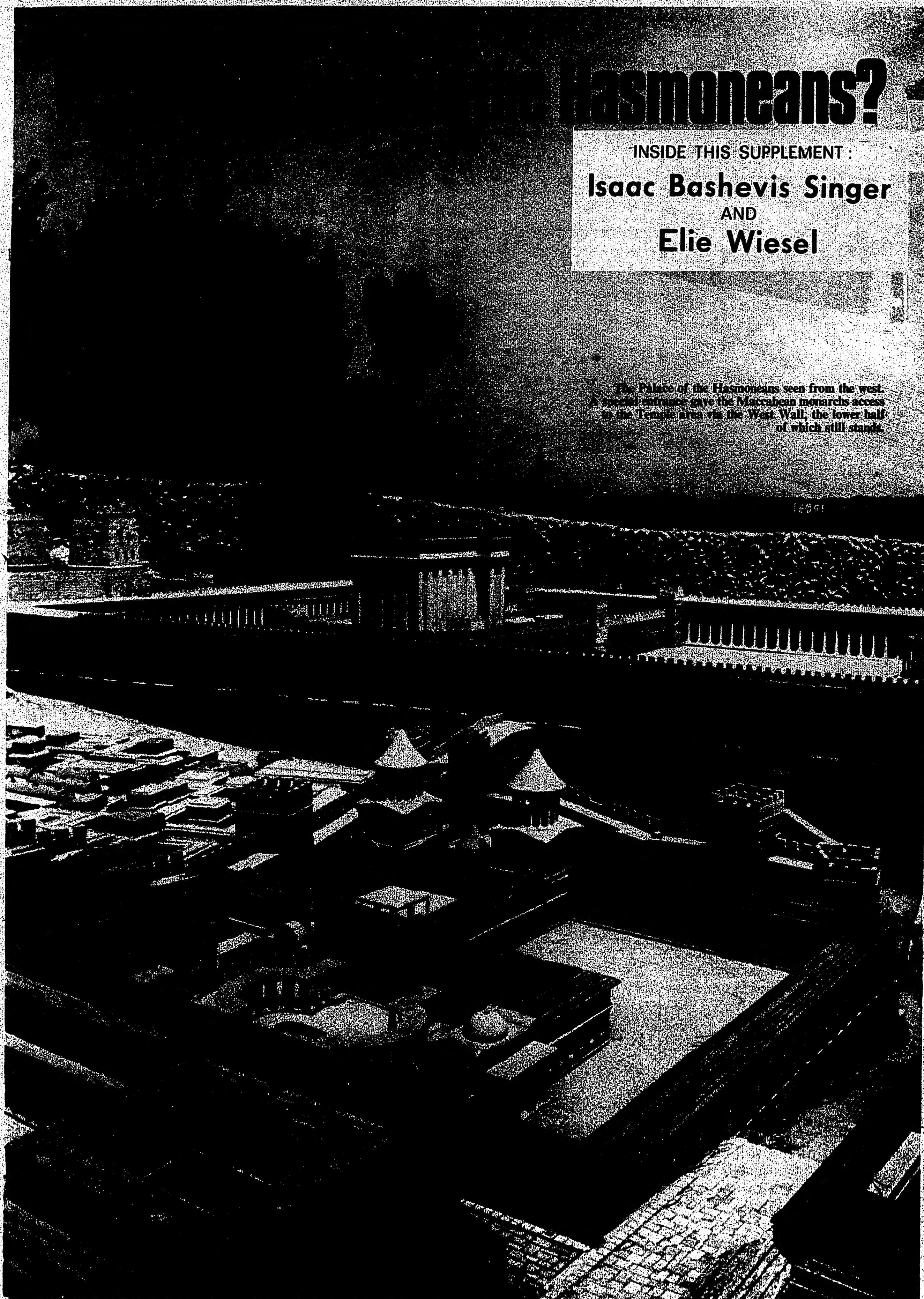
FRIDAY, DECEMBER 22, 1967

Hasmoneans?

INSIDE THIS SUPPLEMENT :

Isaac Bashevis Singer
AND
Elie Wiesel

The Palace of the Hasmoneans seen from the west.
A special entrance gave the Maccabean monarchs access
to the Temple area via the West Wall, the lower half
of which still stands.



A WOMAN'S VIEWPOINT

by Joan Lau-Lavie

HANUKAH IN ISRAEL

Some years ago just before Hanuka, my little girl came home from kindergarten with a note from her teacher asking me to make thirty pontshkes for the class Hanuka-party. An immigrant at the time and under the impression that I was integrating well, I was stumped. What were pontshkes? And what did they have to do with Hanuka?

We always lit Hanuka candles at home, played draydel with hazel nuts and farthings and even enjoyed potato latkes; but I never had heard of pontshkes.

Well, pontshkes turned out to be doughnuts with lots of icing, as much part of the Israeli Hanuka as the Christmas pudding is to Christmas. Since a good housewife never would think of Rosh Hashana without honey cake so would she not dream of Hanuka without pontshkes or, as they are known to the Sabra, Sufganiot.

In one Israeli cookbook based on Jewish customs, the doughnut is traced back to Hellenistic times when it was introduced to the Land of Israel. The word, sufgania, is described even in the Mishna as a spongy texture made of honey, oil and white flour.

And what have potato latkes to do with Hanuka? Legend has it that these pancakes, made with flour or other grain, were prepared at the time of the Maccabean revolt by wives as a quick, tasty dish for their men before going to war.

Frying the sufgania and latke in oil are to remind

us, according to tradition, of the little jug of oil that glowed so miraculously for eight days in the Temple.

Several weeks before Han-

uka, bakeries start selling doughnuts which but the very strong willed can resist.

Hanuka in Israel is party time indeed. Eight days

barely seem to suffice in fulfilling all the many obligations. This is the onetime of year when the most fastidious anti-card player joins in a round. But by the eighth evening of eating latkes and pontshkes, one can't look another one in the face.

However, memory being short, by next Hanuka we are more than eager to go at it again.

This is a family affair enhanced by the playing of the draydel. One wonders how many hundreds of years this custom has survived.

A surprise for the newcomer here is the slight change in the lettering. I remember it as: nun; gimel; heh; shin (nes gadol haya sham, which means, a great miracle occurred there). Israeli children know the draydel with the letters: nun; gimel; heh; peh (nes gadol haya po, meaning, a great miracle occurred here).

And here we really are. We take our children to Modi'in, the birthplace of the Maccabbees, and contemplate the fact that here is a living link in the long chain of Jewish history. Our children skip among the tombs of the Maccabbees unaware as yet that they are the proud inheritors of this land by right of birth.

Towards evening a Hanukia is lit on every public building in the country, an additional light being added each night as is traditional.

Our children look up to these Hanukiot. They do not know differently, for which we are grateful.



HANUKAH 5728 IN JERUSALEM



Jerusalem dwellings at the time of the Hasmoneans

COVER STORY

The cover of this supplement consists of photographs by Werner Braur of the Rolf Brotzen reconstruction miniature of Jerusalem during the reign of King Herod (63 B.C. E. to A.C.E.). Cover and other pictures relating to the feature article by Colin Cross are from our JCNS, London, England. (see article page 9).

The contributions by Singer and Wiesel are copyright by JCNS.

● *We didn't let you know that Mrs. Feffer moved from Pitt Avenue to Ritz Boulevard. Nor did we print that Mrs. Saltz is vacationing in Jamaica*

● In these historic days, The Canadian Jewish News will continue to report facts and analyze the march of events so that you may read what is important and relevant to your own life and the future of your children

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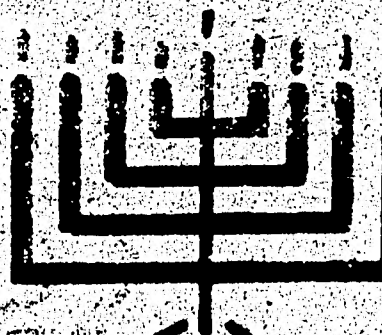
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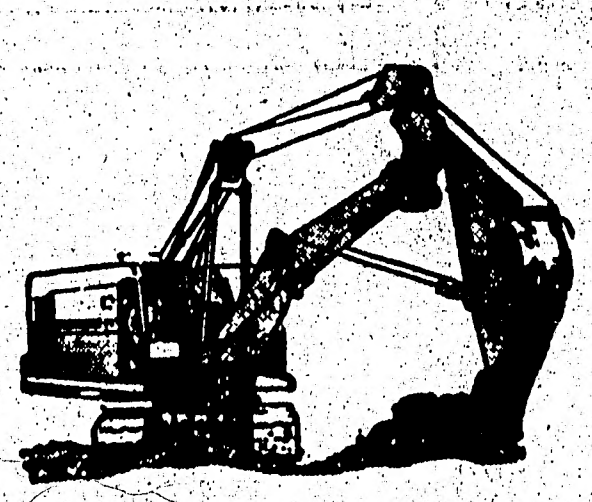
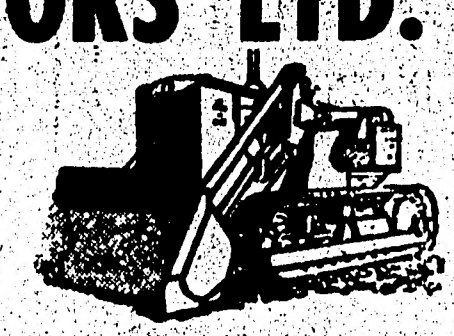
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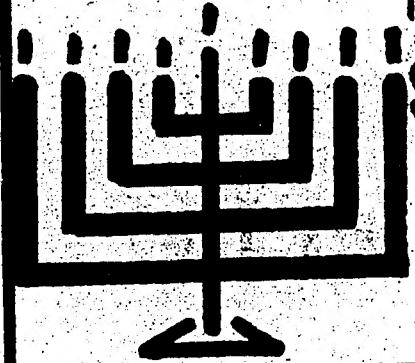
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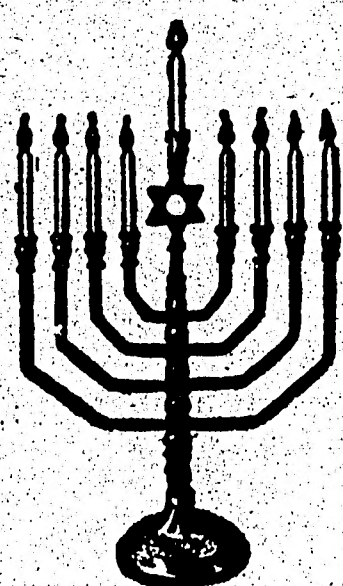
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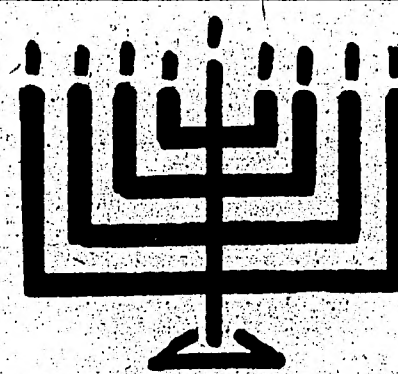
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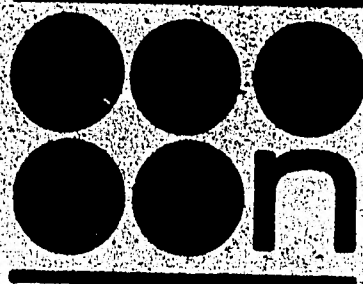
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What happened to the Hasmoneans?

by COLIN CROSS



Below: Herod had a passion for building and he covered Judea with monuments to his own glory and that of his family. After killing his wife Mariamne, a Hasmonean princess, he built a tower (third from left) in her memory. The massive tower in the foreground he named after his brother Phasaël, Governor of Jerusalem.



Above: The tomb of Alexander Jannai (126-76 B.C.E.) Hasmonean king who extended the borders of Judea to the Mediterranean Sea and Trans-Jordan, but whose constant wars sapped the strength of the country and earned for him the bitter enmity of the Pharisee Party.

Below: To win favour with the people, Herod, an Idumean by race, and despised as a usurper of the Davidian and Hasmonean royal lines restored the Temple to its former glory. But he himself was barred from entering the Inner Courts to which only priests and Levites were admitted. Facing page: Architect Brotsen's impression of the living quarters of Jerusalem's Jews 2,000 years ago is largely based on archaeological remains of similar dwellings from that period.



name on the coins; on one side of the 'Shekel Israel' was the inscription 'John High Priest' and on the other 'Commonwealth of Judea.' He revived the Hebrew language as a vernacular alternative to the Aramaic commonly spoken. He built for himself at Jerusalem a splendid palace in the Greek style of architecture. People compared him to Solomon.

Yet the effect was to give security in which religious thought could flourish. There was time to spare for argument and debate, the arguments through which, ultimately, the Jewish belief in a single, invisible, all-powerful God was to burst out as the most influential idea in the history of the world. To understand the process, however, it is necessary to appreciate that it was a process of argument and that Judaism was not the monolithic force it later became.

A welter of sects and groups emerged, of which the chief were the Sadducees and the Pharisees. Of immediate political importance was the fact that the Sadducees, while attached to the basic Law of Moses, thought that religion and state policy should not be too closely intertwined. The Pharisees—the ancestors of modern mainstream Jewish orthodoxy—believed that religious considerations should be paramount even at the cost of political inconvenience. These attitudes reflected a deeper theological cleavage: the Sadducees believed that only the Pentateuch was binding, whereas the Pharisees allowed great weight to interpretation and oral tradition. The intelligent Hyrcanus managed, on the whole, to keep the two parties in balance. He employed Sadducees for diplomatic and military work and allowed Pharisees high authority in internal administration.

It is easy to trace a parallel to this situation in some aspects of the politics of modern Israel. The Pharisees, whose primary loyalty was to religion rather than to the Hasmonean state, were awkward to deal with and towards the end of his reign even Hyrcanus quarrelled with them. The actual occasion of the row seems to have been a piece of impertinence, or lese-majesty, by a Pharisee called Eleazar ben Poir. Pharisee judges gave Eleazar what Hyrcanus regarded as the inadequate penalty of thirty-nine strokes and Hyrcanus started a policy of wholesale dismissals of Pharisees from public office.

Thus the Hasmoneans, who had originated in a religious revolt, had now lost the support of the more religious section of the population. The breach became clearer during the twenty-seven years' reign (105-79 B.C.E.) of Hyrcanus's son Alexander Jannai. Remote from the guerrilla tradition, Jannai had been brought up as royalty and under strong Hellenistic influences. He was the first Hasmonean to call himself 'king' but even Jannai only used the title in the Greek language and never in Hebrew. Energetic, but vain and wasteful, one suspects that religion to Jannai was as much a nuisance as an asset. Really he was just an ordinary oriental monarch. What had once been the dedicated, volunteer army of Judas Maccabee was now a mercenary force containing many foreigners.

At first Jannai kept some kind of balance through his wife Salome, who was sister of the leading Pharisee Simon ben Shetah. But after a series of military victories, Jannai lost patience altogether with what he regarded as Pharasaical hair-splitting. Whether it was on purpose or by accident that he poured the water wrongly at the Feast of Booths is unknown but he was furious at the citron-throwing crowd. His mercenary soldiers, foreigners, descended with drawn swords and slaughtered many of the objectors. (By Pharisee accounts 6,000 were killed but this must be an enormous exaggeration.) Then he had built a barrier in the Temple so that the people could no longer see the officiating priests.

Modern Israel has the asset that in moments of emergency all, or almost all, conflicting groups will join together in a united front against outside enemies. Indeed Israel obviously could not exist unless she had such a capacity for unity. (Similarly, the Arabs are weakened because of the disunities among them.)

For Hasmonean Judea, also surrounded by powerful enemies, unity was an essential precondition for continued existence. But unity was not there. After the Feast of Booths incident, there developed an open civil war, with the Pharisees enlisting the support of

Syria. At the very end of his life Jannai did try to conciliate the Pharisees; he appointed his wife Salome to be regent and bade her to enlist Pharisee support. But it was too late—the Pharisees enrolled the date of Jannai's death on their calendar as one of the memorable days of joy.

Salome, under the title of Queen Alexandra, reigned for nine years. She was pious and kind, one of only two women rulers the Jewish people have ever had. There were no more attempts at territorial aggrandisement, just sound administration and prosperity at home. In particular, Jewish agriculture was flourishing; foreigners prized wheat from Judea because the grains were so large.

But as soon as Salome died civil war broke out between her sons Hyrcanus II and Aristobulus. It was partly a family feud, partly a religious one with Aristobulus representing the anti-Pharisee tradition. Into it came the scheming Antipater, Governor of Idumea, who manipulated the weak Hyrcanus II. Both sides sought outside help—from the Nabatean Arabs, from Syria and, ultimately, from the great power of Rome. There is no point here in following all the tragic convolutions. A sufficient commentary is the story of the holy man Onias who was asked by soldiers of Hyrcanus II, who were besieging Jerusalem, to curse Aristobulus. 'Lord of the World!' cried Onias. 'The besiegers and the besieged are both children of Your people: I pray You to pay no heed to the imprecations of either one or the other.' The soldiers killed him on the spot.

This anarchy was happening under the eye of the new Roman administration of Syria. The great Pompey arrived from Rome and saw in the Judean situation the opportunity for an easy conquest which would rebound to his own credit at home. He summoned both brothers to Damascus, ostensibly to mediate between them. There, also, curiously, arrived a third Jewish delegation—of unknown membership—which wanted Pompey to abolish the Hasmoneans altogether and allow the Judeans to set up a republic. Whether this third delegation was just a group of eccentrics or whether it represented a powerful element in Jewish thinking is unknown.

Pompey decided in favour of Hyrcanus II. Not surprisingly, Aristobulus refused to accept the judgement and so the Roman army under Pompey entered Judea to clear out his forces. The last stand of Aristobulus was in the Temple mount at Jerusalem. Pompey, taking advantage of the fact that on the Sabbath his opponents would defend their persons but not the walls, broke in. (Sabbath observance was a complicating factor in all the Jewish battles of this period.) Pompey's soldiers slaughtered many of the priests on duty, not caring whether they were supporters of Aristobulus or not. It was noticed that when a priest was killed another would step impassively forward to continue the sacrifice as if this were ordinary routine.

The battle won, Pompey himself inspected the Temple. He looked at the altar and he marvelled at the absence of images. Then—his mood was curiosity not blasphemy—he entered the Holy of Holies to try to find the God of the Jews. Perhaps he half-believed the legend that the innermost shrine of the Temple contained the image of a donkey. But he found just a small, dark—and empty room. For a moment he just stood there puzzled, then he turned on his heel and strode out. He did no damage to the Temple and left its treasury intact.

This was in 63 B.C.E. and it was the end of the Hasmoneans and of Jewish independence. Hyrcanus II was allowed by the Romans to carry on as High Priest but Antipater became Governor of Judea. It was with Antipater and his family that the future lay—his son was Herod the Great—and it was their aim to win power and wealth by using rather than opposing the Roman system. The last of the Hasmoneans, Antigonus, son of Aristobulus, led a flicker of nationalist revolt in 40-37 B.C.E. but Herod defeated him—and had him scourged and beheaded.

It looks like a story of confusion and failure. Yet Pompey standing in the Holy of Holies symbolised, in another sense, the beginning of the impact of Jewish thought upon the outside world. Through Judaism itself, through Christianity and, later, through Islam, the Jews ultimately won. □

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Mendele Mocher Sforim

Civilising the Shtetl

Solomon Jacob Abramovitch, universally remembered as Mendele Mocher Sforim, is discussed on the fiftieth anniversary of his death



The author

[Photo: Michael Wallach]

By ISAAC BASHEVIS SINGER

IT is fifty years to the day since the death of Mendele Mocher Sforim. The time is, therefore, appropriate for a re-evaluation of his role as a writer. It can be looked upon from two points of view—his part in the development of Yiddish literature and his significance as a writer in general.

Mendele's role in the development of Hebrew and Yiddish literature is a major one. He was often called the grandfather of Yiddish literature. There is much meaning to this statement. He was the first to recognise openly and clearly the value of Yiddish as a literary language, and he gave Yiddish a form and a style.

Mendele was a master stylist in Hebrew as well. He put an end to the old phraseology and the numerous quotations from the Bible which filled the volumes of Hebrew writers before him, and he made Hebrew become a modern language. What Bialik did to Hebrew poetry, Mendele did to Yiddish prose. He gave it new life.

It is important to remember that besides writing Mendele had to work hard as a teacher. He had translated a number of scientific works into Yiddish and Hebrew. It is strange, but Mendele did all this not believing too much in the future of Yiddish, or in the Zionist dream that the Jews would ever return to the land of Israel.

Escape from ghetto

Deep in his heart he believed in assimilation. He hoped that sooner or later the Jews would free themselves from the many rabbinical laws and by-laws which impeded their growth. He hoped they would escape from the psychology of the ghetto and become a part of the civilised nations among which they had been dispersed. Mendele felt that Hebrew and Yiddish literature would help the Jews realise how backward they were in comparison to Western civilisation. Mendele thought of the Jewish settlement in Russia as being swamps and pieces of Asia in the middle of Europe. In that respect he was a faithful son of the Enlightenment.

It is not an accident that Mendele's children left the Jewish faith. It is said somewhere that the children reflect the hidden desires of their parents. In spite of his deep-rootedness in Jewish literature and Jewish values, Mendele did not give his children a Jewish education. This has happened to many Yiddish and Hebrew writers—the father deeply immersed in Jewishness and the son being completely estranged. These writers made their children what they themselves could not become.

A writer of this kind is a split personality. He is simultaneously for and against his people. If he has talent, it expresses itself mainly in exposing the weaknesses and the fanaticism of the old-fashioned Jew.

Mendele was a master in showing the defects of the shtetl Jew, the Jew from Kabzansk and Tunyedayke. He not only gave the facts, but interpreted them as well. One finds in Mendele's writings, as in the writings of the other enlightened ones, remarks about Jews which could easily have been written by an anti-semit. Actually, this came from Mendele's tremendous desire to improve the

Jewish situation—to teach the shtetl Jews to become civilised.

It is not an exaggeration that Mendele through his writing persuaded hundreds of thousands of Jews to take off their long gaberdines and skull caps, to seek secular education for themselves and their children, and even to emigrate to America. Mendele was a part of a huge Jewish movement—a movement which had to come because the Jew of the shtetl really was ripe for the change. Like Abraham Cahan, the editor of the "Jewish Daily Forward" in New York, Mendele had to teach many of his readers in the Ukraine, Poland and Lithuania



"Family Moving," by Avraham Ofek

From "Ariel," the Israeli quarterly for Art and Science

how to "politely use a handkerchief." He did not do this directly like Cahan, but rather by the power of his literary images, ironies, satire and parables.

After reading Mendele's novels, the young men of the shtetl could no longer remain in the yeshiva, take their food from pious Jews, and continue to study, hoping that one day their future father-in-law would give them a dowry and open a store for them.

One seldom finds a people whose literature had such a mighty influence on their lives as it has had on the Jews. Our religious literature moulded the life of the Jews beginning from Mount Sinai until the present time. Our secular literature began to influence the Jews with the first writings of the Enlightenment. The difference is that religious literature still moulds the Jew today, while secular literature has already finished its didactic role.

The modern Yiddish or Hebrew writer does not have to teach the reader how to use his handkerchief or how to send his children to modern schools. This the reader already knows. Our worldly literature has now come to be what it is with all peoples—for aesthetic enjoyment only. Even in Soviet Russia, where fiction in literature is supposed to teach the reader lessons in Socialism, very little impact of this on the reader is evident.

Criticism and comfort

Mendele can serve as an example of a writer of didactic literature. He was simultaneously able to instruct and tell a story. The story was often more important to him than what it was supposed to say. He used many digressions. He could criticise and tear pieces from the reader and, at the same time, soothe and comfort him. He chastised his readers like a grandfather, not like a stranger. Therefore, his people forgave

him his angry words. It was all meant for the reader's benefit.

Mendele preached what he believed in. He did not do so with any side-interests. Often he preached not only worldliness, but also honesty in financial matters. He wanted his reader to become not merely a European, but a decent European.

How about the artistic side of writing?

A didactic writer is never a fully-fledged artist. Mendele had many artistic qualities. He had the power of the word. He knew how to construct a novel and a story. He spoke to the intellect and the heart. But he was already an anachronism in his time. While Mendele started to write his fictional works, world literature already possessed such novels as "Crime and Punishment" and "Madame Bovary" and such poetic works as that of Baudelaire and Verlaine. The Enlightenment of the Jews was a hundred years late as compared to the rationalistic movement of other peoples.

Like many a didactic and rationalistic writer, Mendele forgot the power of faith. In his zeal to reform he almost overlooked our great history. For Mendele, our Chasidic rabbis were nothing but a bunch of unworried idlers. Mendele forgot that Kabzansk and Tunyedayke not only contained poverty and filth, but also produced great souls—men with enormous spiritual conflicts and noble personalities. He never turned to old Jewish life in his works.

The mud in our villages blinded him and, in a sense, hypnotised him. His desire to clean up the Jewish shtetl was so strong that he failed to realise that the mud was teaming with the wonders of life, the secrets of the universe. Also, he ignored the fact that Western Europe which he so idealised was often a swamp, economically and morally.

It is difficult, almost impossible, today, to enjoy Mendele's novels—"The Nag," "Fishke the Lame" and his other works. The reader knows in advance where the writer is aiming and has no patience with his moralisation and secular preaching. Here and there the modern reader can enjoy fragments from his best works, like "The Winshfingerl" and his autobiographical novel, "Shloimeh Reb Haim."

Obsolete artist

But Mendele cannot be considered a full artist. He was even obsolete in his time. He was late himself and made some of those who came after him late, too. Sholem Aleichem would have reached even greater heights if he had not been so mesmerised by Mendele. Sholem Aleichem took on Mendele's style and his way of describing nature, comparing the sky to a blanket or a skullcap and the stars to the little flowers

Continued on next page

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Civilising the Shtetl

— continued —

embroidered on the blanket or skullcap. Peretz felt the danger of continuing that kind of enlightened literature and turned to romanticism and mysticism. But he did not have the complete power to reverse the tide. In Peretz the enlightened one struggled with the romanticist, and the enlightened one often prevailed. This was especially evident in Peretz's essays. His enthusiasm for secular culture was rooted in Mendelism. The Yiddish culture which he preached was nothing but the culture of Enlightenment.

Yiddish and Hebrew literature certainly progressed further than it did with Mendele, but many Yiddish and Hebrew writers have never been able to get out of the clutches of the Enlightenment. Z. Schneur, for example, remained a faithful disciple of Mendele until his last years. The point of view of the Enlightenment also remained with those writers who identified with the Leftist movement. This kind of Yiddish literature was provincial not because it described the shtetl, but because it did not stop fighting the shtetl.

Enlightenment and art are contrasts

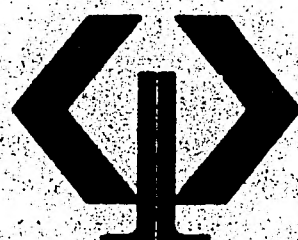
by their very essence. Common sense and practicality have never created artistic masterpieces. The Enlightenment could not find any reflection in art because it was void of the element of mysticism. The Enlightenment in the broadest sense of the word can never be mirrored in the works of the artist, because enlightenment and art are antipodes.

Enlightenment tries to do away with all mysteries, to explain things. But art never explains; it creates images. When art interprets and comments, it stops being art. This is perhaps the tragedy of modern literature, with its allusions to Freud and sociology. In a way, modern literature is returning to the kind of literature that Mendele produced and this is its tragedy. Literature can never become a branch of psychology or sociology.

What Mendele tried to do a hundred years ago with a purpose, modern literature is doing now with no real aim, just because it misunderstands the goals and techniques of literature. It is becoming more and more social and psychological revery, and less and less creation. Without knowing it, modern literature is returning to the kind of Enlightenment which was obsolete a hundred years ago.

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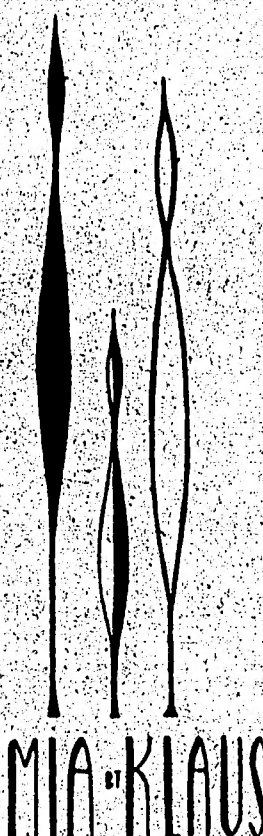
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THE PROMISE

A TALE OF DEGRADATION AND HOPE

by **ELIE WIESEL**

ONCE upon a time there was a poor visionary who set out to rescue the damned from the darkness in which they dwelt. So that they might be compelled to live, he proclaimed himself immortal.

I cannot remember his name, nor how old he was: perhaps I never knew. I remember only his face and, above all, the eyes which dominated it. He had the face of a madman and the eyes of a saint, as though two persons were at war within him. When he spoke, his lips barely moved and his voice seemed to come from a long way off. It was the voice of a man who challenges mountains.

The place where I met him was dark, as though some magician had plunged it into eternal night. It was peopled with phantoms. There were countless thousands of them. They had no past and no future. They were outside of time, beyond history. They were building a one-way Jacob's Ladder, gigantic and invisible, which they were all waiting to climb, so that the heavens might be purified by fire. Man was leaving the earth, recalled by God. Everything was to start again. Creation had failed. The age-old vision had degenerated into a curse.

But my visionary friend refused to believe all that. He claimed that we were in the Holy of Holies, in the presence of the Messiah. What he lacked in humour he made up in imagination.

He was one of the Righteous; we called him "the Prophet." Affectionately, meaning to tease and provoke him. I do not know who first called him by that name, nor why. Nor do I know whether it pleased or irritated him. All I know is that it suited him. The Prophet talked like a prophet. Making us relive our past, he gave us back our homes and our memories. And yet, as we listened in silence, with lumps in our throats, it was always of the future that he spoke. The truth was that we needed a future.

THERE was something reassuring and comforting in his presence, tall, gaunt and emaciated. We thought, if he, with his ravaged body, can endure so much, so can we. He worked like all the others, and, like all the others, he suffered cold and hunger and the brutality of the guards. I never heard him complain. His cheerfulness and vitality amazed us. What was the source of his strength and his faith? We had no idea.

We had no idea, either, where he came from, or what he had done before the war. We were staggered by what he knew, the number of countries he had seen, the many languages he spoke.

He could have been a Pole, a Belgian or an Austrian. He could have been a doctor or a philosopher, a rabbi or a poet, a beggar or a gardener. Every group felt that he belonged to them. When asked, he would evade the question with a smile: "My past wouldn't interest you. What matters is my future."

Well, if he chose to be secretive, we forgave him. We loved him too well to hold it against him. His secrets and his weaknesses were no concern of ours. It was what he was doing now, frankly and openly, that concerned us and won our gratitude: his persistent endeavours to make our lives bearable. We loved him because he responded to every appeal for help, he set his face against evil, he clung to his humanity in a world where humanity was denied—and he took very little credit for it.

He wanted no thanks. He would say: "All that I do is done in your name. I am only your representative." Or, "It is you who have made me what I am; it is I who owe you a debt of gratitude." We loved him because he wanted to restore our self-respect, to make us think better of ourselves when we thought of him, who was so different from us. And when, as sometimes happened, he was withdrawn and silent, we respected his reserve. His private thoughts were nobody's business but his own.

Until the day when, transformed, he announced his decision to reveal himself to a world that had ceased to expect his coming.

It was a Saturday in autumn, a Saturday red with blood. We were clearing up rubble in a factory which had been bombed the night before. Foaming at the mouth with rage, the masters took it out of their slaves. Pointing to the rubble, the officer in charge of the working party warned us: "You'd better not start gloating too soon. Whoever wins this war, it won't be you." The guards, to prove it to us there and then, launched into a ferocious attack. They laid about them indiscriminately. There were three dead and nine injured in our party alone.

Morale had never been so low. The struggle, it seemed to us, was futile. We would not be there to celebrate the defeat of Germany. Worn out, with heavy hearts, we felt that the end was near. We had touched rock bottom.

But not the Prophet. Blows could not crush him. Bruised as he was, he walked with firm step, head held high and resolution in his eyes. Tirelessly he went from one to another of us, imploring us to stick it out, not to lose hope. In vain. We had not the strength to listen to him.

At night, after the roll call, he would make us sit on our bunks while he stood and preached endurance. "Brothers, fellow-Jews, listen to me. I only ask that you should hear me out. We have no right to go under. If we are not there to bear witness on our own behalf, who will do it for us? Where, after the long night, should the first ray of light come from, if not from us? The day will come when everything will have to be told, and if we do not tell what we know, no one will."

"Who, if not ourselves, will raise the hue and cry after the mad murderers? For the day is at hand, deliverance is in sight. You have my word for it, my promise. For God's sake, my friends, don't give up. Hold fast to me! I give you the future! Do not reject it! Hold fast, I say!"

For the first time, his appeal fell on deaf ears. "What's the meaning of this?" he thundered angrily. "Don't

WE longed for nothing better, in our apathy, than the void of oblivion. Our only hope was that we should soon be hurled over the precipice. No more thinking, no more planning, no more hopeless dreams. We wanted to be done with them, and the stifling and oppressive anguish they caused us. We longed to drown in the muddy waters of a river that would never reach the sea, to die while our bodies still lived.

"You won't even try to understand!" suddenly thundered the preacher. No response. We were incapable of understanding. We were impatient to see him gone. And besides, what was there to understand? I thought: this teller of tales has no more tales to tell.

It seemed that I was right. He moved towards the door with an impatient gesture. But he never took his eyes off us, and stopped after every step, sure that, in spite of everything, we would call him back.

You trust me? Have you ever known me to lie to you?

Somebody tried to calm him down. "You must forgive us. We're not to blame any more than you are. We can't take any more." Another added: "You offer us the future, but the Germans have already put an end to that." A third said: "Oh! yes, Prophet, that's the way it is. The Germans' prophecy has beaten yours!"

The Prophet lowered his head, and was silent. I could not help feeling sorry for him. Was he going to surrender, and fall into line with the rest? It seemed so. He was defeated. He would never try to rally us again. I thought: We have betrayed him.

After what seemed an endless silence, he jerked himself upright. He was no longer the same man. He was convulsed, trembling with fury. Panting, his face contorted, he passed his feverish

eyes over his audience, who, looking vague, were only waiting for him to go before relapsing into torpor.

Were we not his friends, his brothers? No. Dumbly, we watched him go, and no one called him back. But he came back: "You won't even try to understand," he repeated, but this time sounding hurt rather than angry. "Very well, then, I shall have to compel you. You leave me no choice."

There was no longer any trace of anger in his voice. It was once again the sad, beautifully modulated voice of the prophet of hope.

With his hands clasped behind his back, he paced the floor, and revealed his private vision to us all:

"When misfortune strikes some of the people of Israel, all the people are stricken at the same time. All the sufferings of our people are rungs on the ladder of history. The enemy who persecutes us doesn't single out our merchants, our sages, our fools or our poets. He who kills a Jew aims to kill all the Jews. Bankers and rabbis, vagabonds and dreamers, old men and children, we are sores on the body of Israel."

"This is true also of the Messiah. You relegate him to the heavens, but he is here among us. You imagine that he is safe, sheltered from danger, but he has come here to be with the victims. Yes, even he, he better than anyone, knows the sorrows that consume you; he feels the fist that smashes into your faces. The darkness that engulfs us engulfs him also. It is he, here and now, who urges you not to give way to despair. It is he who has need of you. Do not abandon him. Take pity on him. He is worthy of your pity. You must make sure that he is not the only one among his people to survive."

To strengthen his argument, he quoted from the sayings and legends of the Talmud:

"It is written that when mankind has wholly given way to good or evil, the Messiah will appear. Well, mankind has given way to evil, and we know it. No one can claim to be free from guilt. We are living proof that man has betrayed his nature and his destiny. It is our duty to proclaim the end of his reign. Without our knowledge, it has already been proclaimed."

"We are the harbingers of a new era. Very soon the shofar will sound, and the pall of darkness will be lifted. If you stand firm for a day, a week, a month, you will witness the coming of the dawn, and men will kneel to you and ask forgiveness. It is I who make you this promise, it is he who has decreed it."

Oh, yes, he spoke well. As always. His words came fast and fiery. But we remained deaf to their poetry. His message turned to dust and ashes before it could touch us.

"I am not surprised that you do not believe me," he concluded, half-sadly, half-teasingly. "But you heard me out. That will have to do for the present. Besides, I am now going to reveal a truth which even you will not deny. Do you know why you call me the Prophet? Because that is what I am."

That night, in my dreams, I heard him laughing and crying, though I could not guess the reason.

Needless to say, we did not take what he said seriously. Yet we took him seriously. Whether he was playing a part no one could tell, but if so, he was determined to play it to the bitter end. While playing his chosen part, he somehow managed to involve us. Whether as spectators or participants, we could not escape watching him at work.

In all he did, he gave of himself unstintingly, caring for the sick, willingly bearing the burdens of hard labour and torture, sharing his bread with any one who asked for it. He lived only for others. He was admired by some and pitied by others. At his approach, people would stop talking. They would exchange winks, and whisper that the poor soul was going out of his mind.

HIS friends, growing more and more uneasy, urged him to take a grip on himself, to stop squandering his energies.

It was a sin, they said, to tempt providence so recklessly. He shrugged, and went back to work with redoubled zeal. Far from avoiding excess, he deliberately sought it. I asked him, "Why do you take such risks?" He replied, "I have nothing to lose?" "Have you no fear of death?" "Why should I fear it?" "But what are you trying to prove?" "That I am not a liar."

He seemed to bear a charmed life. It was fascinating. How long could his luck hold? People laid bets on it, and it was always the doubters who lost. The Prophet was proving indestructible.

On one occasion he came up against Hans the Killer, the most dreaded of all the Kapos in the camp. Hans claimed that a jar of jam had been stolen from him. He stormed into our hut and, with threats and insults, demanded that the culprit be denounced, or else we should all pay for it. The Prophet stepped forward: "It is I." Taken by surprise, Hans stared in bewilderment. Unflinching, the Prophet reiterated: "I am the thief." The Killer, collecting himself roared: "And the jam? Where is it?" "I ate it," calmly answered the Prophet.

For a long time, the two men looked at each other in silence. Hans was frowning. A bad sign. I held my breath and shut my eyes, but only for an instant. I opened them again, to see a Hans transformed. The notorious killer was doubled up with laughter: "You're lying! I made it up. The jam? In the cupboard! Come with me, I'll show you." And he made him a present of his life, and a large hunk of bread.

We no longer knew what to think.

Soon after this, the winter muster took place. It was the Prophet's last, and fatal, trial. The camp doctor pronounced him unfit for work. The whole camp was shocked at the news, and it was decided that something must be done to save him.

An emergency committee was formed. There was only a week left to rescue him. A week in which to raise funds, make representations to influential people, bribe guards, work out a plan of action. There was solidarity on a scale unprecedented in the camp. More than a hundred people were involved. Never had so much been done by so many prisoners, and all to save a single Jew.

Why him? Because everyone loved him. There was not one of us whom he had not helped at some time. Everyone owed him a debt of gratitude. Moreover, we felt obscurely that he symbolised our ability to rise above circumstances. It seemed to us that our own survival depended upon his. We still did not believe that he had the gift of prophecy, but we acted as though he were the arbiter of our destiny.

He, for his part, made light of the thing. Did he know of our tremendous efforts to rescue him? Yes. And it amused him. He realised before we did, better than we did, that our efforts were doomed to failure. There was no appeal from the death sentence.

Just a week after the muster, on a bright winter morning, the Prophet was ordered to stay in the hut. He was excused work for the day. We knew what that meant. So did he. His friends' eyes were full of tears, but not his. Up to the last minute he was still playing his chosen part, still offering consolation and encouragement.

He smiled as he took leave of us: "There is no need for tears. Take your choice: either I am myself or I am he. In either case, one thing is certain: he will not abandon you. So what is there to weep for?"

He left us. We never saw him again. I still know nothing about him. Who was he? Where did he come from? I know only where he went.

I often think of him, especially when I hear the Chasidic chant, *Ani Maamin*, which proclaims the faith of the Jew and the coming of the Messiah. As a child, I believed fervently. I still believe, but now chiefly in the hope that faith will restore the old fervour.

In the event, the promise made by the Prophet on the night of his "revelation" was kept: we, all of us who were with him, survived.

[Translated from the French by Eileen Ellenbogen.]

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ISRAELI ARAB VIEWPOINT

by Atallah Mansour

Why Palestinians feel left out

It is doubtful whether, even in their worst nightmares, the founders of the United Nations foresaw that their organisation would be transformed in less than twenty-five years into a tribunal made up of pressure groups trying to determine the fate of peoples without giving them the opportunity to make their opinions heard.

Nor did the founders of the U.N. foresee that their creation, which they designed as an instrument of peace, would become a stumbling block in the path of establishing peace. For that is how the U.N. (and its Security Council) appears to many people in Israel and the occupied territories.

The distinguished delegates representing the members of the Security Council discussed relations between Israel and the Arab States, and also the areas of those countries conquered by the Israeli Forces, but not one of them thought fit to mention that it is the Palestinian people which lives in the conquered areas.

STATE OF THEIR OWN

Yet it was the United Nations itself which declared, some twenty years ago, that the Palestinian people had the right to a State of their own, alongside the State of Israel.

The representatives of the States which conquered the territory of the Palestinian State and turned it into a backward colony (like the Gaza Strip under Egyptian

rule), or annexed it and maintained it as a backward, depressed area, lacking in development (as did, for instance, the Hashemite Kingdom on the West Bank), sat back in the upholstered chairs of the Security Council's well-heated chamber and mourned the bitter fate of the territories they had lost and the new refugees shivering in the cold.

During the hours of waiting for the Security Council resolution, the Palestinian people, refugees and non-refugees alike, were glued to their radio sets, waiting with impatience to learn what those same important people would decide about them - whether we would return to apathy and degeneration (and hatred for Israel and the whole world) or whether we would begin to build our lives, like all other people.

COMMON INTEREST

Suddenly and surprisingly, it became clear alike to the Israelis who today rule the areas of the Palestinians' State as it was laid down by the 1947 U.N. resolution, and to the Palestinians, most of whom are under Israeli rule, that they had a common interest in bringing this inimical apathy to an end and in beginning a new page which would end in peaceful relations.

True, the lawyer, Ahmed Shukairy (who has so far managed to serve the Syrians, the Saudis and the Egyptians), did, indeed, continue

to proclaim that no solution was acceptable short of the destruction of the State of Israel and the exodus of the Jews from the entire country. But, apart from a handful of wild and fanatical men, there is no basis for these views.

DIFFERENT CONCERN

The decisive majority of Palestine Arabs want and aspire to (and are ready for) a settlement with the Jews, and know that there is no other solution for the future which comes into account.

The decisions of the Arab States at the Khartoum conference, which declared that the Arabs "will not recognise, will not negotiate with and will not make peace with Israel," made it clear to many Palestinians that their interest is different from that of the other Arab countries.

The interest of the Palestine Arabs and that of the State of Israel have turned into something similar. Israel wants to put an end to the enmity and the belligerency in order to be able to concern herself with the further development and strengthening of her economy.

The Palestinians, for their part, want to put an end to the wretched situation obtaining for the past 20 years, in which they have been the plaything of the Arab States (and the Great Powers). They want to heal their wounds and begin to live as a people with elementary human rights.

And so the movement "for a Palestine entity" has thrived and flourished. The proclaimed initiators of the idea, Sheikh Mohammed Ali Jaabari, the Mayor of Hebron and one of the most important personalities on the West Bank; Dr. Hamdi Tajil, El-Farouki, and a Romallah lawyer, Mr. Aziz Shehadi, do not ignore the general Arab aspect of the question.

They say: "Our initiative, in addition to redeeming the Palestine people from destruction and from Israel's military occupation regime, will also help the Arab States, which have become involved in a dispute with Israel."

"The representatives of these countries will not allow

themselves to be compelled to come to the negotiating table with Israel as long as areas of their territory are in Israeli occupation.

"Within the framework of peace negotiations, we shall demand that Israel vacate the conquered territories belonging to these States, which will come round to negotiating with Israel later on in a more honourable manner."

SYMPATHY GAINED

What are the prospects for this group? Investigation of its effectiveness during the past three months has shown that the members of it enjoy great success and gain sympathy after every Israeli declaration that Israel will not withdraw as long as there is no peace, and whenever it seems that the United Nations (and the Security Council) will fail.

The Security Council's unanimous vote for the British resolution dealt a serious blow to the group. Israel's (qualified) acceptance was regarded by the group as "a betrayal of the Palestinians, their isolation anew under the Egyptian and Amman regimes and a return to apathy."

However, there is no doubt that the group will gain new strength in the coming weeks, when it becomes clear that Israel and the Arab States interpret the U.N. resolution quite differently from each other.

There is also very little doubt that the members of the group will play a more than marginal part within the framework of the deliberations of the U.N. secretary-general's personal representative.

What does the Israeli Government say to this group? So far, the Government has not decided how to react to the group's pronouncement.

But, within the past fortnight, Levi Eshkol, the Prime Minister, has appointed Moshe Sasson, a member of the Foreign Ministry, as his policy adviser for the occupied territories, and it can be assumed that the results of this appointment will be felt in the coming weeks, at least in the consolidation of a policy of clear political effectiveness.

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